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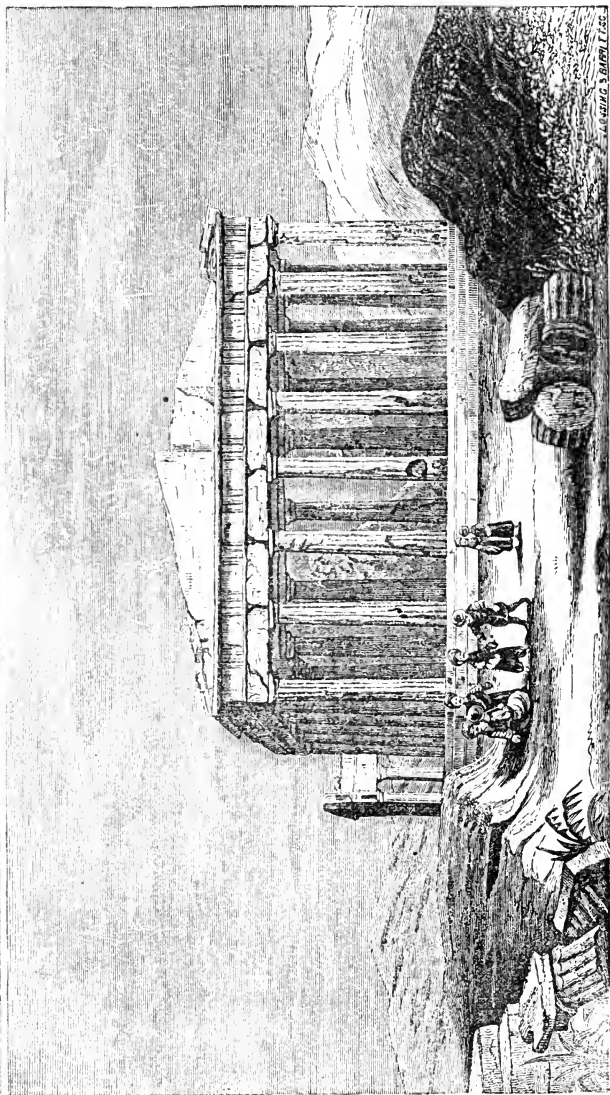
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BY S. G. GOODRICH.

1. GOODRICH'S PICTORIAL HISTORY OF THE UNITED STATES
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MON SCHOOL HISTORY.



Ruins of the Parthenon, or Temple of Minerva — Athens.

A PICTORIAL
HISTORY OF GREECE;
ANCIENT AND MODERN.



BY S. G. GOODRICH,

AUTHOR OF PETER PARLEY'S TALES.

FOR THE USE OF SCHOOLS.

REVISED EDITION.

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PREFACE.

IN the following pages, in the compilation of which the author acknowledges great obligation to the excellent history of Greece, by Chambers, an attempt has been made to give an ample and faithful account of the Ancient Greeks, and to present in detail, a view of their manners and customs, their modes of thought, speech and action. A large space is devoted to their celebrated men, and especially to their philosophers, poets, historians, and artists.

This work is the *fourth*, in a series of histories intended for Schools. The *first* relates to the *United States*; the *second*, to *England*; the *third* to *France*; and the *fifth*, to *Rome*.

Entered, according to Act of Congress, in the year 1855,

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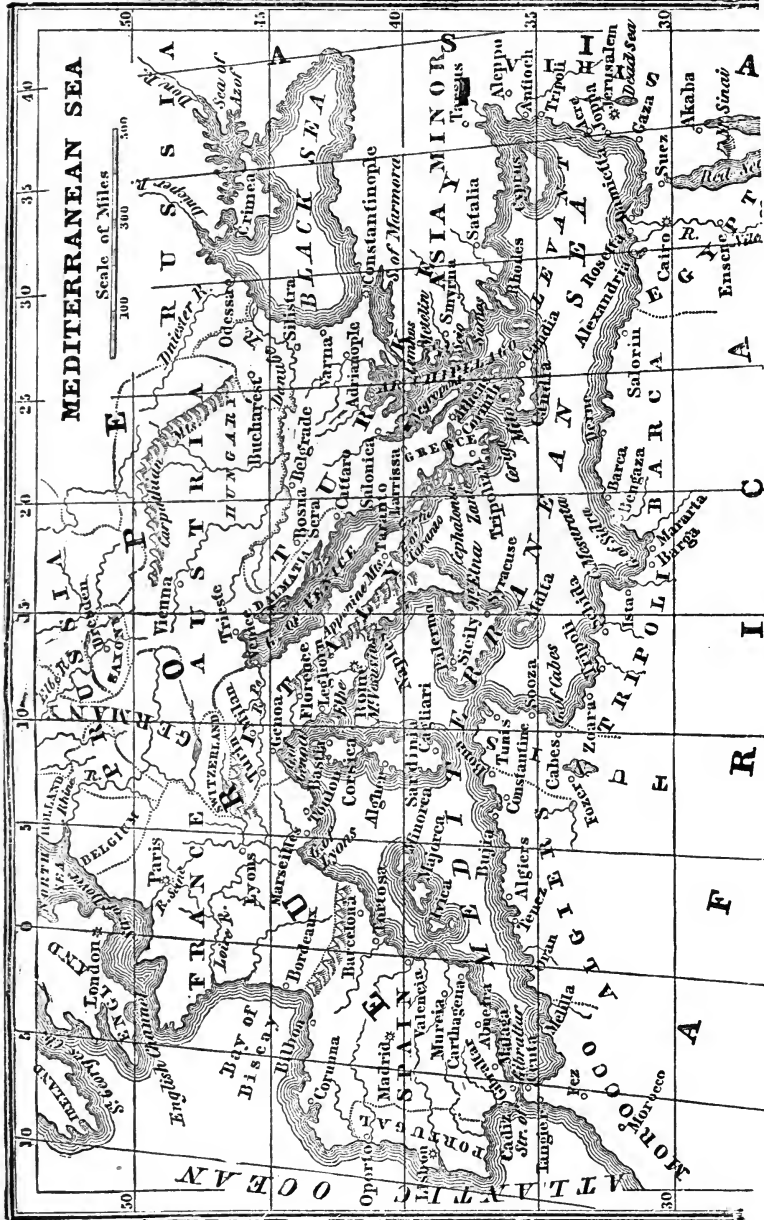
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MEDITERRANEAN SEA

Scale of Miles



HISTORY OF GREECE.



INTRODUCTION.

CHAPTER I.

Glance at the Early History of Mankind.

1. WE are now about to enter upon one of the most interesting and instructive portions of human knowledge — the History of Greece. This carries us back to a remote period of time, when mankind had but recently started in their career; exhibits the spectacle of a people beginning in barbarism, and advancing through every stage of improvement, till they reached the highest degree of civilization which was known to antiquity.

2. The Greeks were a remarkable people, of a lively temper, and richly endowed with mental and personal advantages. At the same time they occupied a country at once beautiful to the eye, and admirably suited to the development of genius such as they possessed

CHAP. I. — QUESTION 1. Is the history of Greece interesting and instructive? How does it carry us back? What does it exhibit? 2. What was the character of the ancient Greeks? What of their country? What of their history? 3. Where are the countries

Their history, therefore, is the history of a favored portion of the human race, working out their destiny beneath the fairest skies and amid the loveliest landscapes to be found on the earth.

3. Before we proceed with our account, it may be well to take a hasty glance at the state of the world at the period when our story begins. Certain nations in Asia and Africa, situated near the eastern extremity of the Mediterranean Sea, appear to have been the first to establish governments, and cultivate the arts, literature and science.

4. Although the early history of nations is generally a bewildering maze of fiction and fact, we are yet able to determine that more than 2000 years before the birth of Christ, the people of Egypt and Assyria had advanced so far in improvement as to have established regular governments, built towns and cities, and possessed many of the elements of civilization.

5. But letters, the great instrument of improvement, the key that first unlocked the human mind, were invented in Egypt, and here science had its birth and earliest development. Here, also, was the cradle of a multitude of arts, which afterwards passed into Greece, and have since come down to us beautified by hands that embellished whatever they touched.

6. The Chaldeans, the founders of Babylon and Assyria, early directed their attention to the heavenly bodies, and their progress in the study of astronomy surpassed all the nations of early times.

7. The Israelites took their rise in Abraham, a Chaldean shepherd, about 1900 years before Christ. His descendants dwelt in Egypt for a time, but they were led out by Moses, under the guidance of God, and established themselves in the land of Canaan, now called Palestine.

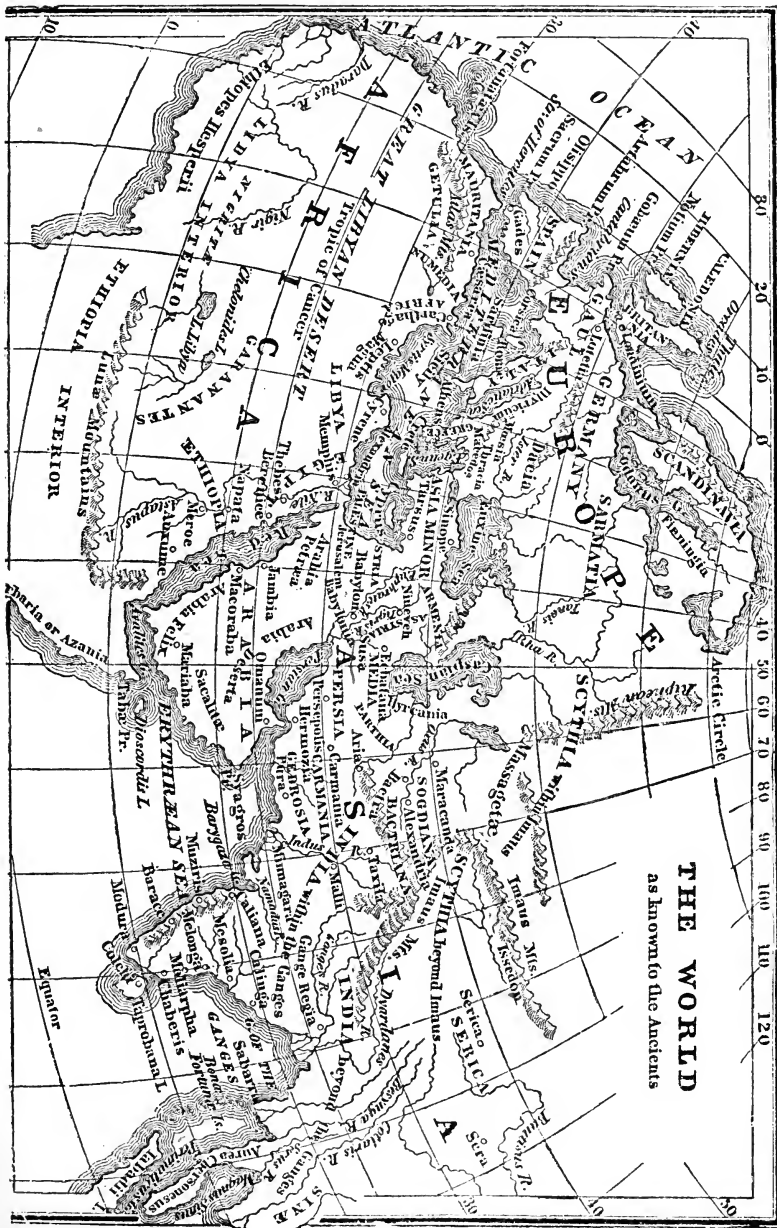
8. The Phœnicians, who occupied the coast along the eastern shore of the Mediterranean and contiguous to Palestine, nearly 2000 years before the Christian era, had already taken the lead in commerce; and at a later period their merchants are spoken of as princes, in the sacred Scriptures. They appear to have possessed a degree of maritime enterprise beyond all other ancient people.

9. These are the nations which appear conspicuous in the early pages of history. Some of them were populous and far advanced in improvement, even while Europe yet remained a savage wilderness. It is from these that Europe derived its first population, as well as the elements of that knowledge which has since been so largely developed.

that first established governments, &c.? 4. What of Egypt and Assyria? 5. What of letters? Where did arts and science begin? 6. What of the Chaldeans? 7. The Israelites? 8. The Phœnicians?

Questions on the Map, p. 11.—Name some of the principal countries which border the Mediterranean Sea on the north? On the south? On the east? What country lies east of the Red Sea? West?

In what direction were the following countries and places from Greece:—Armenia? Eeythia? Great Britain? Mauritania? Persia? Sicily? Babylonia? Rome? Media? Egypt? Germany? Ethiopia? The Euxine or Black Sea? Sardinia? Gader? Cyrene? Carthage? Cyprus? Jerusalem? Bactriana? Scandinavia? Parthia? Memphis? Sogdiana? Carmania? Gedrosia? &c.



CHAPTER II.

Greece, its present Condition.*Peasants of Modern Greece.*

1. As Greece was easily reached by water from the thickly peopled countries along the eastern shores of the Mediterranean, it appears to have been the first portion of Europe that was settled ; and here European history begins

2. Greece is situated on the northern side of the Mediterranean. It consists of a peninsula projecting southward into the sea. This is about 300 miles in length, but modern Greece occupies little more than two thirds of this territory.

3. The present extent of the kingdom of Greece is about 15,000 square miles, or twice as great as that of the State of Massachusetts. Its population is 900,000 — somewhat more than double that of the city of Philadelphia.

4. The coasts are exceedingly irregular, and present a multitude of capes and bays, which, in all ages, have invited the people to maritime enterprises.

5. On the north side is the Ionian Sea, in which are several islands now forming the Ionian Republic, which is under the protection of Great Britain. The names of these are as follows : —

Modern Names.	Ancient Names.	Present Capitals
Corfu,	Corcyra,	Corfu.
Paxo,	Paxos,	Gago.

II. — 1. Why was Greece the first settled portion of Europe ? 2. How is modern Greece situated ? Of what does it consist ? 3. Extent of modern Greece ? 4. What of the coast ? 5. Where is the Ionian Republic ? Of how many islands does it consist ?

Modern Names.	Ancient Names.	Present Capitals.
St. Maura,	Leucadia,	Santa Maura.
Theaki,	Ithaca,	Vathi.
Cephalonia,	Cephalonia,	Argostoli.
Zante,	Zacynthus,	Zante.
Cerigo,	Cytheria,	Moson.

6. East of Greece is the *Ægean Sea*, called the *Archipelago*, and studded with numerous islands. Forty of these are deemed considerable. The following table exhibits the chief of them.

Modern Names.	Ancient Names.	Present Capitals.
Ne-gropont,	Eubœa,	Negropont.
Stalamine,	Lemnos,	
Hydra,	Hydrea,	Hydra.
Paros,	Paros,	
Antiparos,	Olearos,	
Naxia,	Naxos,	Naxos.
Delos,	Delos,	Delos.
Santorin.	Thera,	
Milo,	Meios,	
Argentera,	Cimolas,	
Salamis,	Salamis,	
Syra,	Syros,	
Andros,	Andros,	
Tine,	Tenos.	

7. To the south of Greece is Crete, now Candia, the largest island in the Mediterranean, and conspicuous in history. Along the coast of Asia Minor, are Cyprus, Rhodes, Cos, Samos, Chios, &c.

Modern Names.	Ancient Names.	Present Capitals.
Tenedos,	Tenedos,	
Mytilene,	Lesbos,	
Chios,	Scio,	
Samos,	Samos,	
Patmos,	Palmos,	
Rhodes,	Rhodes,	
Candia,	Crete,	Candia.
Cyprus,	Cyprus,	Cyprus.

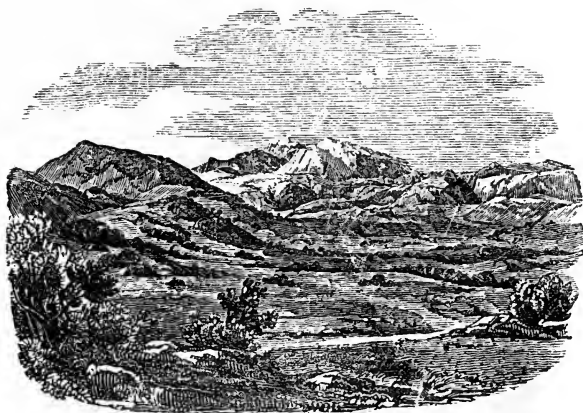
All these, except Candia, properly belong to Asia, but their history is intimately connected with that of Greece.

8. Greece is in the same latitude as Virginia, and its climate is similar, though somewhat warmer. It is exceedingly mountainous, and some of its peaks are covered with perpetual snow. Yet the valleys and slopes are fertile, producing wheat, grapes, figs, oranges, &c.

9. *Asia Minor* lies to the east of Greece, and is separated from it only by the sea of the Archipelago, about 150 miles across. It was settled at an early period, and numerous Greek colonies were spread over different parts of it.

10. Greece has ever been celebrated for the picturesque beauty of its landscapes, and its sublime mountains, fancied by the ancient inhabitants to be the abode of gods. Its valleys, assigned to the nymphs and naiads of the forest and the wave; its charming bays, its crystal

Name them. 6. Where is the *Ægean Sea*? What is this sea also called? Name some of the principal islands, with their ancient names? 7. What of Candia? What islands along the Asiatic coast? 8. Latitude of Greece? Its mountains? Valleys, &c.? 9. What of Asia Minor? *Questions on the Map*, p. 11.—In which direction was Ancient Greece from Asia Minor? Lubia? Syria? Gaul? Persia? Arabia? Media? Spain? Egypt? *Questions on the Map*, p. 12.—What country in Asia lies east of Greece? What country north? In which direction are the following places from Athens? Constantinople? Candia? Rhodes? Italy? Missolonghi? Mt. Olympus? *Questions on the Map of Ancient Greece*.—What sea between Greece and Asia Minor? What sea west of Greece? Let the pupil now tell the place of each of the principal islands, and its direction from Athens. Let him also give the boundaries of each division of Ancient Greece.

*Mount Olympus.*

rivers, and above all its heavenly atmosphere, robing every object in unwonted charms, contributed to make it the chosen seat of poetry and music and art in ancient times, and still render it an object of interest to the most indifferent observer.

11. Lord Byron, who visited the country in 1810, before the late revolution, seems to have been struck with the mingled aspect of loveliness and desolation which the country presented. He compares it to a human form from which life had just departed —

“Before decay’s effacing fingers
Have swept the lines where beauty lingers ;”

and he finally exclaims,

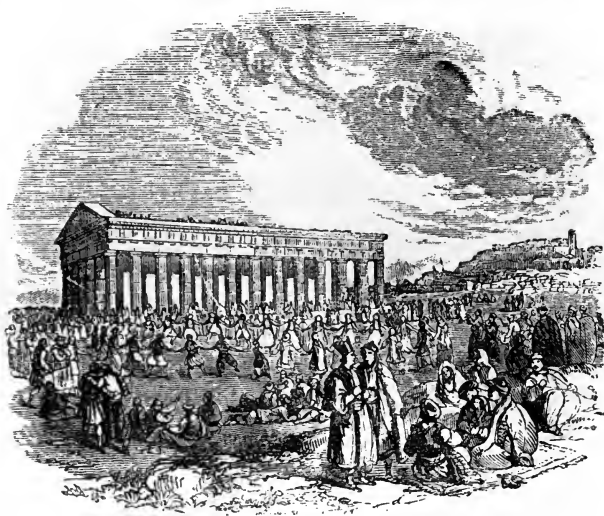
“Sad is the aspect of this shore—
’Tis Greece, but living Greece no more !”

12. The present inhabitants of this renowned country, are, like their famous ancestors, swarthy in complexion, with black eyes and black hair. Taken together they are an uncommonly beautiful race. They are quick-minded and sagacious, but having been long subjected to the despotic sway of the Turks, they had imbibed some of the vices which spring from a state of servitude.

13. In 1821, they rose in resistance to their masters, and after a bloody struggle of twelve years, they achieved their independence. The country was erected into a kingdom, and Otho, a German prince, became its chief ruler. Athens, the most renowned city of ancient Greece, is the present capital.

14. We may be permitted to hope that, in a state of independence, the Greeks are destined to recover the better traits which their ancestors displayed.

CHAPTER III.

The Geography of Ancient Greece.*View near Athens. — Temple of Theseus.*

1. ANCIENT GREECE, in its widest extent, embraced not only the territory of modern Greece, but the northern portion of the Peninsula, as well as territory still further north. Its utmost length, including Macedonia, was about 400 miles, and its extent about 40,000 square miles.

2. The southern part of the Peninsula, now styled the *Morea*, and anciently *Peloponnesus*, was about equal in extent to Massachusetts. It included several small states, as Laconia, of which Sparta was the capital; Argolis, Achaia, Arcadia, Elis, and Messene.

3. The middle portion, now called *Lividia*, was anciently *Hellas*. Its whole extent is about equal to that of Connecticut and Rhode Island. Its chief divisions were the states of Acarnania, Etolia, Doris, Locris, Phocis, Bœotia, Attica, and Megaris. The chief cities were Athens in Attica, and Thebes in Bœotia.

4. The northern portion of Greece, and lying on the Adriatic, now

III. — 1. What of the extent of ancient Greece? 2. What is the southern part now called? Ancient name of the Morea? Its extent? What states did Peloponnesus include? 3. What is the middle portion of Greece called? Its ancient name? Extent? What states did Hellas include? Chief cities of Hellas? 4. Where is Albania? Its ancient name? Where is Thessaly? What is it now called? What cities were in

called *Albania*, was formerly named *Epirus*: the contiguous territory of *Thessaly* is still called *Thessaly*. In this portion was the city of *Larissa*. Here also was Mount *Olympus*, the fancied abode of the fabled *Jove*, and the vale of *Tempe*, celebrated in song as one of the most interesting spots to be found in the world.



Vale of Tempe.

5. The *islands*, lying as well in the *Ionian* as the *Ægean* Sea, constituted a fourth division of what was properly considered Greece. In after times, *Macedon*, lying to the north, was regarded as a part of the country.

6. To the east of *Macedon* was *Thrace*, these two being now called *Roumelia*. *Thrace* was not properly a portion of Greece, and was occupied by a distinct nation; yet it was conquered by *Philip* of *Macedonia*, and constituted a portion of the empire of his son *Alexander*. Many individuals, also, who settled in Greece and became connected with its fame, were of *Thracian* birth.

7. Although the territory of Greece was small—less in its widest extent than the state of *New York*—it is supposed to have had a population of 3,000,000, in its most flourishing period—that is, in the time of *Pericles*—about 450 B. C. Its mountains, its rivers, its valleys, its islands, are all diminutive in comparison with others that are found in different parts of the world, yet, associated with the name and fame of the ancient Greeks, they are touched with an interest that can never die.

ancient *Epirus*? What famous mountain? What celebrated valley? 5. What constituted a fourth division of Greece? Where are the *Ionian* islands? The *Archipelago*? What of *Macedonia*, or *Macedon*? 6. Where is *Roumelia*? Its ancient name? What of them? 7. Extent of ancient Greece? Population in the time of *Pericles*? What of its mountains and rivers? 8. What of the vestiges of Grecian art? Greek literature?

8. Besides these natural objects, which possess a claim upon the sympathies of every intelligent mind, there are some vestiges of ancient art, which still bespeak the genius of their founders, such as the ruins of the temples of Theseus and Minerva at Athens, of Apollo in the Morea, and many others scattered over the country. Some of the sculptures of ancient Greece exist in the collections of Italy, and are the admiration of the world. Its literature, though preserved but in part, still constitutes a rich portion of the treasures accumulated by human genius.

CHAPTER IV.

Plan of the History.



Olympic Festival.

1. In treating of the history of Greece, we shall pursue the following plan, dividing the subject into five distinct periods :
2. **FIRST PERIOD** — FROM THE EARLIEST TIMES TILL THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C. THIS WILL EMBRACE THE POETICAL AND TRADITIONARY HISTORY OF GREECE.

Under this head we shall give sketches of the Poets who flourished in the First Period.

IV. — 2. Extent of the first period of Greek history ? 3. Extent of the second period ? 4. Of the third period ? 5. Of the fourth period ? 6. Of the fifth period ?

3. **SECOND PERIOD** — FROM THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C., TILL THE COMMENCEMENT OF THE PERSIAN WAR, 493 B. C.

As this period embraces the time when the character of the Greeks had become fixed, we shall here treat of their Personal Appearance, Dress, Occupation, Manners, and Customs, Military and Naval Equipments, and Architecture. We shall then give Sketches of the Poets, Sages and Philosophers of the Second Period.

4. **THIRD PERIOD** — FROM THE COMMENCEMENT OF THE WAR WITH PERSIA, 493 B. C., TILL THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS, 404 B. C.

To this we shall add an account of the Dramatists, Poets, Historians, Philosophers, Sophists, and Artists of the Third Period.

5. **FOURTH PERIOD** — FROM THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS, 404 B. C., TILL THE SUBJUGATION OF GREECE BY THE ROMANS, 146 B. C.

To this will be added a history of the Dramatists, Poets, Historians, Philosophers, Sophists, and Artists of the Fourth Period.

6. **FIFTH PERIOD** — CONTAINING A RAPID SKETCH OF THE HISTORY OF GREECE FROM ITS SUBJUGATION BY THE ROMANS TO THE PRESENT TIME.

PERIOD 1.

POETICAL AND TRADITIONAL HISTORY OF GREECE.

FROM THE EARLIEST TIMES TILL THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C.

CHAPTER V.

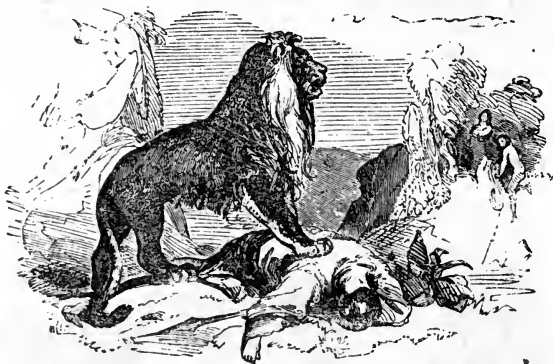
The Titans.

1. GRECIAN history commences above eighteen hundred years before Christ. The thousand years preceding 875 B. C., when Lycurgus gave laws to Sparta, are considered as not strictly historical, the events which distinguished them being commemorated chiefly by tradition and poetry.

2. Yet, however mingled with fable, the history of this long period is not unworthy of notice, seeing that the Greeks themselves

V. — 1. Where does Grecian history commence? What period is considered as not strictly historical? Why is this thousand years not regarded as strictly historical?

believed in it, and made its incidents and heroes the theme of perpetual allusion in their poetry, and even a part of their religion.



3. According to the Greek poets, the original inhabitants of the country, denominated Pelasgians, were a race of savages, who lived in caves, fed on nuts and roots, disputed the dominion of the forest with the lion and the bear, and clothed themselves with the skins of wild beasts.

4. At length Uranus, an Egyptian prince, is said to have landed in the country, and became the father of a family of giants, named Titans, who rebelled against him and dethroned him. His son, Saturn, who reigned in his stead, in order to prevent a similar fate to himself, ordered all his own children to be put to death as soon as they were born.

5. But one named Jupiter was concealed by the mother, and reared in the island of Crete, from which, in time, he returned and deposed his father. The Titans, jealous of this new prince, rebelled against him, but were vanquished and expelled from Greece.

6. Jupiter divided his dominions with his brothers, Neptune and Pluto. The countries which he reserved to himself he governed with great wisdom, holding his court on Olympus, a mountain in Thessaly, seven thousand feet in height, and the loftiest in Greece.

7. It is quite probable that all these fables had their origin in realities: but any truth which there might be in the story of the Titans and their princes, was completely disguised by the poets, and the popular imagination. Saturn, Jupiter, Neptune, and Pluto, came to be regarded not as mortals, but as deities; and the top of Mount Olympus was supposed to be the heavenly residence of the gods, by whom the affairs of mortals were governed.

2. Yet why should the poetical portion of Greek history be worthy of notice? 3. Who are the Pelasgians? 4. What of Uranus? Who were the Titans? What of Saturn? 5. What of Jupiter? What became of the Titans? 6. How did Jupiter divide his dominions? Where did he hold his court? 7. Is it probable that these fables had any foundation in truth? How did realities become lost in fable? 8. What was the consequence of the adoption of these fabulous tales?

8. Thus for ages after the dawn of philosophy, these deified sons of Saturn, and a multitude of others connected with them, were the objects of national worship, not only among the Greeks, but also among the Romans.

CHAPTER VI.

The Hellenes, Inachus, Cecrops, Cadmus, and Danæus.



Inachus founding the city of Argos.

1. AT an uncertain but very early date, an Asiatic people, named the Hellenes, immigrated into Greece, in some cases expelling the Pelasgi, and in others intermingling with them, so that in process of time all the inhabitants of Greece were called Hellenes. They were, however, divided into several races, the principal of which were named Dorians, Æolians, and Ionians. Each of these spoke a dialect differing in some respects from those made use of by the others.

2. These dialects were named the Doric, Æolic, and Ionic, in reference to the tribes which used them; and a fourth, which was afterwards formed from the Ionic, was named the Attic, from its being spoken by the inhabitants of Attica.

3. In the year 1856 B. C., Inachus, a Phœnician adventurer, is said to have arrived in Greece, at the head of a small band of his

VI. — 1. Who were the Hellenes? What did they do? What was all Greece called? How were the Hellenes divided? 2. What four dialects were spoken in Greece? Why was the Attic dialect so called? 3. Who was Inachus? When did he settle in Greece?

countrymen. Phœnicia, a small state on the coast of the Mediterranean, in Asia Minor, was at this time one of a few countries, including Egypt and Assyria, in which some degree of civilization prevailed, while all the rest of the people of the earth remained nearly in their original barbarism, like the Pelasgians before the supposed arrival of Uranus.

4. Navigation for the purposes of commerce, and the art of writing, are said to have originated with the Phœnicians. On their arrival in Greece, Inachus and his friends founded the city of Argos, at the head of what is now called the Gulf of Napoli, in the Peloponnesus.

5. Three hundred years after this event (1556 B.C.) a colony, led by an Egyptian named Cecrops, arrived in Attica, and founded the celebrated city of Athens, fortifying a high rock which rose precipitously above the site afterwards occupied by the town.

6. Egypt is situated in the north-eastern part of Africa. It is bounded on the north by the Mediterranean Sea, and is watered by the river Nile, the periodical overflowings of which, by supplying the moisture necessary for vegetation, render the soil very fertile.

7. From this country, which had at a very early period made considerable advances in some of the arts and sciences, Cecrops imported much valuable knowledge to the rude inhabitants of Attica, by whom he was afterwards acknowledged as king.

8. He placed his rocky fastness under the protection of an Egyptian goddess, from whose Greek name, *Athena*, (afterwards changed by the Latins into Minerva,) the city which subsequently rose around the rock was called Athens.

9. About the year 1493 B.C., Cadmus, a Phœnician, founded the city of Thebes in Bœotia; and, among other useful things which he communicated to the Greeks, he is said to have taught them alphabetical writing, although it is certain that that art did not come into common use in Greece until many centuries after this period.

10. The city of Corinth, situated on the narrow isthmus which connects the Peloponnesus with the mainland of Greece, was founded in the year 1520 B.C., and from its very advantageous position on the arm of the sea to which it anciently gave a name, but which is now known under the appellation of the Gulf of Lepanto, it very soon became a place of considerable commercial importance.

11. Sparta or Lacedæmon, the celebrated capital of Laconia in the Peloponnesus, is said to have been founded about 1520 B.C., by Lelex, an Egyptian.

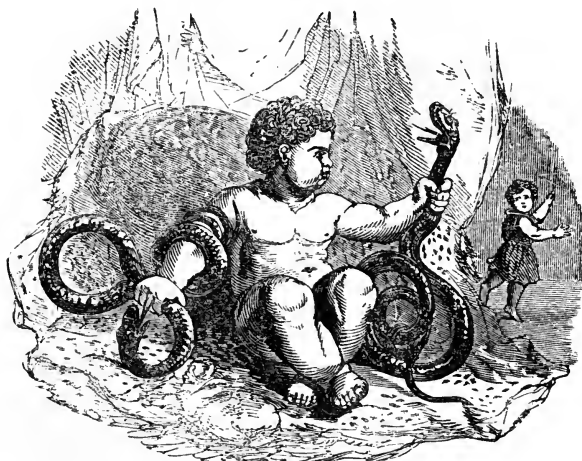
12. In the year 1485 B.C., an Egyptian named Danaus, accom-

Where was Phœnicia? What was it at this time? Its condition? 4. What of navigation? The art of writing? What city did Inachus found? Where was Argos built? 5. Who was Cecrops? When did he arrive in Greece? What city did Cecrops found? What place did he fortify? 6. Where is Egypt? How is it bounded on the north? Which way was Greece from Africa? What of the Nile? 7. What of Egypt as to the arts and sciences? What did Cecrops import from Egypt to Attica? What did the people make of Cecrops? 8. Under what goddess did Cecrops place his fortress? How did Athens get its name? 9. Who was Cadmus? When did he arrive in Greece? What city did he found? What of alphabetical writing? 10. When was Corinth founded? Its situation? Present name of the Gulf of Corinth? 11. What of Sparta? What other name had Sparta? When was it founded? By whom? Who was Lelex? 12. What of Danaus?

panied by a party of his countrymen, arrived at Argos, the inhabitants of which must have been, at that period, in an exceedingly rude state, since it is said that he excited their gratitude so much by teaching them to dig wells, when the streams from which they were supplied with water were dried up with the heat, that they elected him as their king.

CHAPTER VII.

Pelops and Hercules.



The infant Hercules strangling the serpents.

1. MORE than a century after this period, (about 1350 B. C.,) Pelops, the son of a King of Phrygia, a country in Asia Minor, settled in that part of Greece which was afterwards called from him Peloponnesus, or the island of Pelops, where he married the daughter of one of the native princes, whom he afterwards succeeded on the throne. In the course of his long reign, he found means to strengthen and extend his influence in Greece, by forming matrimonial alliances between various branches of his own house and the other royal families of the Peloponnesus.

2. Agamemnon, King of Mycenæ, in Argolis, who was, according to the poet Homer, the commander-in-chief of the Greeks at the siege of Troy, and Menelaus, King of Sparta, on account of whose wrongs

that war was undertaken, were descended from this Phrygian adventurer.

3. Hercules, a Theban prince, was another of the descendants of Pelops. The numerous and extraordinary feats of strength and valor of Hercules excited the admiration of his contemporaries. Being afterwards exaggerated and embellished by the poets, he was at length regarded as a person endowed with supernatural powers and even to be worshipped as god.

4. According to the poets, Hercules was the son of the god Jupiter, and of Alcmena, daughter of Electryone, King of Mycenæ. Before his birth, his mother married Amphytryon, King of Thebes, by whom the infant Hercules was adopted as his son. While yet a child in the cradle, he is reputed to have crushed to death two snakes which the goddess Juno had sent to destroy him.

5. After he grew up, he performed many heroic and extraordinary actions, commonly called his "labors." Among these was his killing a dreadful lion, by clasping his arms round its neck, and choking it.

6. Another of the fabled labors of Hercules was his destroying the Hydra of Lerna. This was a monstrous seven-headed serpent, which haunted the small lake of Lerna, now Molini, in Argolis, and filled with terror the inhabitants of the whole of that part of the country. Hercules dauntlessly attacked it, and struck off several of its heads with his club.

7. But these wonderful heads were no sooner beaten off than they grew on again, so that it seemed an impossibility to kill a monster whose injuries were so quickly repaired. At last, one of the companions of Hercules, having, at the hero's request, seared with a hot iron the necks of the hydra as fast as each decapitation was accomplished, it was found that the heads did not afterwards grow on, and Hercules was thus enabled to complete the destruction of the reptile.

8. Another achievement of Hercules, to which allusion is often made by modern writers, was the cleansing of the stables of Augeus, King of Elis, in which three hundred cattle had been kept for thirty years, without any attempt having been made, during all that time, to remove the accumulating filth. This much-required purification the hero accomplished by turning into the stables a river which flowed in the vicinity.

9. Hercules also undertook an expedition for the purpose of carrying off the cattle of Geryon, King of Gades, now Cadiz, in Spain. Geryon is represented as having been a monster with three heads, and a proportionate supply of arms and legs, and to have ruled over the greater part of Spain with the utmost cruelty. He was killed by Hercules, who brought away his valuable flocks in triumph.

10. In this expedition he is said to have formed the Straits of Gibraltar, in order to open a communication between the Mediterranean

3. From whom was Hercules descended? How did Hercules come to be regarded as a god? 4. Who were the parents of Hercules? Who adopted Hercules as a son? What is he said to have done while a child? 5. What of Hercules and the lion? 6, 7. What of the Hydra of Lerna? How did Hercules finally destroy the hydra? 8. What is the story of Hercules and the stables of Augeus? 9. Of the story of Geryon? 10. What

and Atlantic, by rending asunder Spain and Africa, which had until then been connected together. Two mountains (one on each side of the Straits) raised by him in the execution of this task, were called the Pillars of Hercules, and the appellation is not unfrequently made use of even at the present day.

11. After many adventures in foreign countries, he returned to the Peloponnesus, where he took to wife a lady named Dejanira. For a while they lived happily together, but, at last, believing that Hercules had become less attached to her than formerly, his consort presented him with a tunic steeped in a mixture which she expected to operate as a charm in regaining for her his affections, but which was in reality a deadly poison, artfully placed in her hands by an enemy.

12. As soon as Hercules had put on this fatal garment, he was attacked with the most excruciating pain, and, being anxious to put a period as speedily as possible to his agonies, he stretched himself upon a funeral pile, and, causing a friend to set it on fire, was burned to ashes. His spirit is said to have ascended to heaven in a chariot drawn by four horses, which Jupiter, the king of the gods, transmitted to earth for the purpose, and Juno, the celestial queen, gave him her daughter Hebe as his wife. Dejanira, on learning the unfortunate result of her attempt to recover her husband's love, put an end to her own life in despair.

13. Such are the wild fictions which have been handed down respecting Hercules, who was doubtless nothing more than a Greek prince of great valor and bodily strength. Having been expelled from Mycenæ by a rival claimant of the throne of that state, he appears to have spent the greater part of his life in wandering over Greece at the head of a band of military followers, sometimes attacking and destroying the robber chiefs and petty tyrants who at that rude and unsettled period abounded in all parts of the country, and on other occasions engaging in predatory expeditions himself.

14. But he was no doubt brave — of a daring spirit and powerful body. Such qualities, in a rude age, are always regarded with admiration, and deeds of courage and strength win more applause than the highest mental or moral attributes. For these reasons, the bully Hercules was sent to heaven by the popular fancy, and regarded as a divinity even by philosophers in after ages.

CHAPTER VIII.

Argonautic Expedition.

1. DURING the lifetime of Hercules, (1263 B. C.,) JACCH, a prince of Thessaly, made a voyage to Colchis, a country on the eastern side

of the Straits of Gibraltar? The pillars of Hercules? 11, 12. What of the story of Hercules and Dejanira? How did Hercules die? How was his spirit carried to heaven? What became of Dejanira? 13. What was doubtless the true history and character of Hercules? 14. Why did Hercules, being a violent and turbulent man, become such a hero in the fables of Greece?

of the Euxine or Black Sea. His enterprise was afterwards greatly celebrated under the name of the Argonautic expedition, from *Argo*, the vessel in which he sailed. This ship is generally referred to by the ancients as the first that ever ventured on a long voyage.

2. It is uncertain what was the real object of the Argonautic expedition, although it seems probable that, as Colchis was rich in mines of gold and silver, Jason and his companions, among whom were Hercules and several other persons of distinction, were actuated by a desire to rob the country of some of its valuable metals.

3. The poets, however, tell us a different story. Phryxus and Helle, the son and daughter of Athamas, King of Thebes, being compelled to quit their native country in order to avoid the cruelty of their stepmother, mounted on the back of a winged ram with a fleece of gold, and were carried by this wonderful animal through the air towards Colchis, a kingdom of Asia Minor, where an uncle of theirs, named *Ætes*, was king.

4. Unfortunately, as they were passing over the strait now called the Dardanelles, which connects the *Ægean* Sea with the Propontis, or Sea of Marmora, Helle became giddy, and, falling into the water, was drowned. From her, says the fable, the strait was in future named the Hellespont, or Sea of Helle.



Phryxus sacrificing the winged ram to Jupiter.

5. When Phryxus arrived in Colchis, he sacrificed his winged ram to Jupiter, in acknowledgment of divine protection, and deposited its

VIII. — 1. Who was Jason? When did Jason make his voyage to Colchis? Where was Colchis? What was the name of Jason's vessel? What of the Argonautic expedition? 2. What was probably the object of the Argonautic expedition? 3. What is the story told by the poets? Where was Colchis? 4. How did the Hellespont get its name? 5. What did Phryxus do when he reached Colchis? Whom did he marry?

golden fleece in the same deity's temple. He then married the daughter of Ætes, but was afterwards murdered by that king, who wished to obtain possession of the golden fleece.

6. To avenge Phryxus' death, Jason, who was his relation, undertook the expedition to Colchis, where, after performing several marvellous exploits, he not only obtained the golden fleece, but persuaded Medea, another daughter of King Ætes, to become his wife, and to accompany him back to Greece.

7. One of the persons associated with Jason in the Argonautic expedition was Theseus, a hero almost as celebrated as Hercules himself. His father, Ægeus, was King of Athens, and his mother, Æthra, was the daughter of Pittheus, King of Trœzen, in Argolis.

8. An insurrection, which broke out in Attica, obliged Ægeus to leave Æthra at her father's court, before Theseus was born, and to repair in haste to Athens. Before his departure, he conducted his wife to a lonely spot in the vicinity of Trœzen, where there stood a large rock, with a cavity in the centre.

9. In this hollow he placed a pair of sandals and a hunting-knife, and, after covering them over with a piece of marble of great weight, he addressed Æthra in the following words:—"If our child shall prove a boy, let his removal of this stone be one day the proof of his strength; when he can do this, inform him of his parentage, and send him with the tokens it covers to me in Athens."

10. When Theseus had arrived at manhood, his mother, remembering the words of Ægeus, took him to the rock where the tokens were hidden, and desired him to try to lift off the mass of marble which his father had placed above them. Being a youth of uncommon strength, he accomplished this with great ease, upon which Æthra communicated to him the rank of his father, and, giving him the sandals and he hunting-knife, charged him to bear them to King Ægeus at Athens.

CHAPTER IX.

Theseus, continued.

1. TRÆZEN, where the young Prince of Athens was nurtured, lay on the western shore of the gulf which separates the Peloponnesus from Attica. As the journey to Athens by land was both circuitous and dangerous, Theseus was advised to cross to Attica by water. But his lofty spirit could not brook the idea of shrinking from danger, and he resolved to proceed to his destination overland.

How was he slain? 6. How did Jason avenge the death of Phryxus? Whom did he marry? 7. What of Theseus? 8, 9. What directions did Ægeus, father of Theseus, give in respect to his son? 10. What did the mother of Theseus do, when he reached manhood? Did Theseus perform the task assigned him? What then did his mother do?

IX. — 1. Where was Trœzen? What way from Trœzen to Athens did Theseus choose

2. Hercules had before this time destroyed many of the robber chiefs who infested Greece, but, notwithstanding all his exertions, there were numbers still remaining ; and as Theseus proceeded along the coasts of the Saronic Gulf, he encountered and discomfited not a few of these marauding leaders.

3. Among others he is said to have destroyed a cruel chieftain, named Procrustes, who had a bed on which he stretched his captives, shortening or lengthening their bodies to correspond with the size of the bed, by either barbarously cutting off a portion of their limbs, or stretching them out by the rack, as the case might be.

4. After many toils and perils, Theseus arrived safe in Athens ; and Ægeus, recognizing him by the tokens he brought, presented him to the people as the heir to the throne.

5. The fame of his warlike exploits rendered Theseus a favorite with the Athenians, and soon after his arrival among them he took a step which greatly added to his popularity. In consequence of their want of success in a war with Minos, a celebrated King of Crete, the Athenians had been obliged to send to that sovereign an annual tribute of seven young men and as many young girls



Theseus and the Greek youths before Minos.

6. These victims, it is probable, were, on their arrival in Crete, condemned to slavery ; but the popular belief of those ignorant and superstitious times was, that they were thrown into a labyrinth constructed by an ingenious person named Dædalus, where they were

to pursue ? 2. What had Hercules done ? What did Theseus do ? 3. What of Procrustes ? What of his bed ? 4. Where did Theseus at length arrive ? What of Ægeus ? 5. What rendered Theseus a favorite ? To whom were the Athenians obliged to pay tribute ? 6. What was the supposed fate of the victims sent to Crete ? Describe the

devoured alive by a monster called a Minotaur, one half of whose body resembled a man, and the other a bull.

7. When the time came round for selecting by lot the annual victims, Theseus, observing the horror of those on whom the lot fell, and the deep sympathy which was universally felt for their unhappy fate, resolved to make a bold effort to obtain the abrogation of the cruel tribute. For that purpose he voluntarily enrolled himself as one of the victims, and was sent to Crete along with the others.

8. Here Ariadne, the beautiful daughter of the king, fell in love with him, and she supplied him with a thread, which he took in his hand when he was thrown into the labyrinth. He engaged in mortal combat with the monster, slew him, and, by following the thread, found his way out of the cave.

9. On further acquaintance, Minos, who had heard the famous deeds of Theseus, conceived so high an opinion of him, that he gave him Ariadne in marriage, and relinquished his claim to the humiliating tribute which he had hitherto exacted from the Athenians. Theseus then returned to Athens, where he was received with every demonstration of public respect.

10. Annual sacrifices and festivals were instituted in commemoration of his patriotic conduct, and the vessel in which he had made his voyage to Crete was carefully preserved for many centuries, being from time to time repaired, until at last it became a question, which was gravely discussed by the learned, whether it was or was not to be still regarded as the vessel of Theseus, after its various parts had been so often renewed.

CHAPTER X.

Theseus, continued.

1. THESEUS succeeded his father on the Athenian throne, (1234 B. C.,) and by his wise regulations greatly consolidated the strength and increased the prosperity of his kingdom. Cecrops, the founder of Athens, had divided Attica into twelve districts, each of which possessed its own magistracy and judicial tribunals.

2. As the country advanced in wealth and population, these districts became less closely connected with each other, and at the period of the accession of Theseus, they could hardly be regarded in any other light than as so many little independent communities, whose perpetual disputes kept the whole district in broils and confusion.

3. But Theseus had influence enough with all parties to obtain their consent to the abolition of the separate jurisdiction, and to the fixing of all civil and judicial authority in the capital. He at the

Minotaur. 7 What did Theseus resolve to do? What did he do? 8. Who was Ariadne? What did she give Theseus? What did he then do? 9. How did Minos treat Theseus? What of the tribute? 10. What was done at Athens in honor of Theseus?

X. — 1. What of Theseus when he became king? When did this take place? 2. What of the twelve districts of Attica? 3. What change did Theseus effect? 4. In to

same time voluntarily resigned into their hands a portion of his own power.

4. Having divided the people into three classes, the nobles, the artisans, and the cultivators of the soil, he entrusted the first of these with the administration of public affairs, and the dispensation of justice, while he conferred upon every freeman or citizen, without distinction of class, a vote in the legislative assemblies. The command of the army, and the presidency of the state, he retained in his own person.

5. To strengthen the political union of the various districts of his kingdom by the tie of a common religion, he instituted a solemn festival, to be celebrated annually at Athens by all the inhabitants of Attica, in honor of Minerva, the tutelary deity of the city. This festival he denominated Panathenæa, or the feast of all the Athenians; the name by which the whole of the people of Attica were thenceforth called.

6. The wise and liberal policy of Theseus caused Attica to advance considerably beyond the other states of Greece in prosperity and civilization; and the ancient historian, Thucydides, informs us that the Athenians were the first of the Greeks who laid aside the military dress and arms, which till now had been constantly worn.

7. The example of Athens was not lost on the other Grecian communities, all of which gradually adopted, to a greater or less extent, those political institutions which had conferred so many advantages upon Attica.

CHAPTER XI.

Theseus, continued.

1. NOTWITHSTANDING the judicious and exemplary conduct of Theseus in the early part of his reign, he appears to have afterwards allowed his restless and adventurous disposition to hurry him into many extravagances, and even crimes, by which he forfeited the respect of his people, and brought disgrace and suffering on his latter years.

2. If we may believe the traditionary accounts, he accompanied Hercules in some of his celebrated expeditions, and, assisted by Pirithoüs, a King of Thessaly, engaged in many martial and predatory adventures, conformably rather with the very imperfect morality and rude manners of the age than with his own previous character.

3. There reigned in Lacedæmon, at this period, a king named Tyndarus, who had a beautiful daughter called Helen, and, accord-

what three classes did he divide the people? What power did he retain? 5. What festival did he institute? What was it called? 6. What of Attica under Theseus? 7. What of the example of Athens?

XI. — 1. What of Theseus' subsequent conduct? 2. What adventures was he said to be engaged in? 3. Who was Tyndarus? What design did Theseus and Pirithoüs

ing to the ancient historians, Theseus and his friend Pirithoüs formed the base design of stealing away this young girl, and a princess of Epirus named Proserpine. They succeeded in carrying off Helen; but, in their attempt to obtain Prosperine, they fell into the hands of her father, by whom Pirithoüs was put to death, and Theseus throw into prison.



Theseus and Pirithoüs carrying off Helen

4. Meanwhile, Castor and Pollux, the brothers of Helen, who were afterwards deified, and whose names have been bestowed upon one of the signs of the zodiac, rescued their sister from the men to whom Theseus had given her in charge, and ravaged Attica in revenge for the injury they had received from its king.

5. Theseus was afterwards released from imprisonment by the assistance of Hercules, and returned home; but the Athenians had become so offended with his conduct, and were so angry at his having exposed them to ill-treatment from the Lacedæmonians by his wicked attempt upon Helen, that they refused to receive him again as their sovereign. He therefore withdrew into exile, and soon after died in the island of Scyros.

6. The Athenian people, however, never forgot the benefits he had, in his wiser days, conferred upon the state, and many centuries after his death, his bones, or some which were supposed to be his, were conveyed to Athens with great pomp, and a splendid temple was erected above them to his memory. The ruins of this splendid temple still exist.

7. The Lacedæmonian princess, who was stolen away by Theseus,

form? What befell them? 4. What of Castor and Pollux? 5. Who released Theseus from prison? Where did he die? 6. What happened many years after? 7. What of Helen? Her father? 8. Whom did Helen choose for her husband?

afterwards became the occasion of a celebrated war. The fame of her great beauty having spread far and wide, many of the princes of Greece asked her from her father, Tyndarus, in marriage; but he, being fearful of incurring the enmity of the rejected suitors, declined showing a preference for any of them.

8. Assembling them all, he bound them by an oath to acquiesce in the selection which Helen herself should make, and to protect her against any attempts which might afterwards be made to carry her off from the husband of her choice. Helen gave the preference to Menelaus, a grandson of Pelops, and this successful suitor, on the death of Tyndarus, was raised to the Spartan throne.

CHAPTER XII.

The Trojan War.

1. AT this period, in the north-western part of Asia Minor, on the shores of the Hellespont and the Ægean seas, there existed a kingdom, the capital of which was a large and well-fortified city, named Troy, or Ilium. Priam, the King of Troy, had a son whose name was Paris; and this young chief, in the course of a visit to Greece, resided for a time in Sparta at the court of Menelaus, who gave the Asiatic stranger a very friendly reception.

2. Charmed with Helen's beauty, Paris employed the opportunity afforded by a temporary absence of her husband, to gain her affections, and persuade her to elope with him to Troy.

3. It was not, according to the old poets, to his personal attractions, great as they were, that Paris owed his success in winning the affections of Helen, but, according to the custom of the age, they imputed it to the influence of Venus, the goddess of love, whose favor he had won by assigning to her the palm of beauty, on an occasion when it was contested between her and two other female deities.

4. When Menelaus returned home, he was of course indignant at finding his hospitality so shamefully abused, and, after having in vain endeavored, both by remonstrances and threats, to induce the Trojans to send him back his queen, he applied to the princes who had formerly been Helen's lovers, and called upon them to aid him, according to their oaths, in recovering her from her seducer.

5. They obeyed the summons; and all Greece being angry at the insult offered Menelaus, a general muster of the forces of the various states took place at Aulis, a seaport town of Bœotia, preparatory to their crossing the Ægean to the Trojan shore. This is supposed to have happened about the year 1194 B. C.

6. Of the chiefs assembled on this occasion, the most celebrated were, Agamemnon, King of Mycenæ; Menelaus, King of Sparta;

XII.—Of what was Troy the capital? Who was the King of Troy? What of Paris? What did he do? 3. To what was he said to owe his success with Helen? 4. What did Menelaus do on his return? 5. Where did the forces meet? In what year?

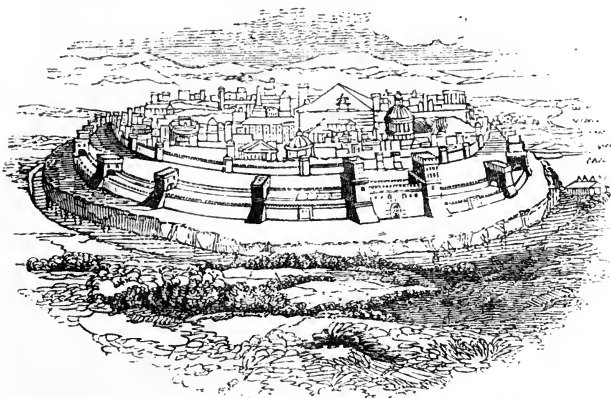
Ulysses, King of Ithaca ; Nestor, King of Pylos ; Achilles, son of the King of Thessaly ; Ajax, of Salamis ; Diomedes, of Ætolia ; and Idomeneus, of Crete. Agamemnon, the brother of the injured Menelaus, was elected commander-in-chief of the confederated Greeks.

7. According to some ancient authors, this general sacrificed his daughter Iphigenia, to induce the gods to send a favoring gale to the Grecian fleet when it was detained by contrary winds in the port of Aulis ; but as the earliest writers respecting the Trojan war make no mention of this unnatural act, it may be hoped that it was never performed.

8. The Grecian armament consisted of about twelve hundred vessels, with from fifty to one hundred and twenty men in each, and the army which warred against Troy is supposed to have amounted altogether to about one hundred thousand men. The Trojans, although reinforced by auxiliary bands from Assyria, Thrace, and Asia Minor, were unable to withstand the Greeks in the open country, and they therefore soon retired within the walls of their city.

CHAPTER XIII.

The Trojan War, continued.



Ancient walled city.

1. In those early times men were unskilled in the art of reducing fortified places, and the Greeks knew of no speedier way of taking

6. Who were the most celebrated of the assembled chiefs ? Who was Agamemnon ? What office did he hold ? 7. What is said of him by ancient authors ? 8. Of what did the Grecian armament consist ? What of the Trojans ?

Troy than blockading it till the inhabitants should be compelled by famine to surrender. But here a new difficulty arose. No arrangements had been made for supplying the invaders with provisions during a lengthened siege; and after they had plundered and laid waste the surrounding country, they began to be in as great danger of starvation as the besieged.

2. The supplies which arrived from Greece were scanty and irregular, and it became necessary to detach a part of the forces to cultivate the plains of the Chersonesus, a peninsula of Thrace, in order to raise crops for the support of themselves and their brethren in arms.

3. The Grecian army being thus weakened, the Trojans were encouraged to make frequent sallies, in which they were led generally by the valiant Hector, Priam's eldest and noblest son. Many skirmishes took place, and innumerable deeds of individual heroism were performed, which, however, led to no important result, for the opposing armies were so equally matched, that neither could obtain any decisive advantage over the other.

4. Our knowledge of this contest is chiefly derived from Homer's *Iliad*, in which everything is painted with the poet's power. According to this, the occasion displayed a singular mixture of brutality and heroism, of coarseness and simplicity.

5. The gods and goddesses took a deep interest in the affair, and had a large share in deciding the fate of the parties. The heroes boasted and blustered in the fashion of our Indian warriors of the west, and their degree of refinement may be inferred from the fact, that Hector, the bravest of the Trojans, being slain by Achilles, the bravest of the Greeks, his dead body, attached to the chariot of Achilles, was dragged in triumph over the ground.

6. At length, after a siege of no less than ten years, in the course of which some of the most distinguished leaders on both sides were slain, Troy was taken, its inhabitants slaughtered, and its edifices burnt to the ground, 1184 B. C.

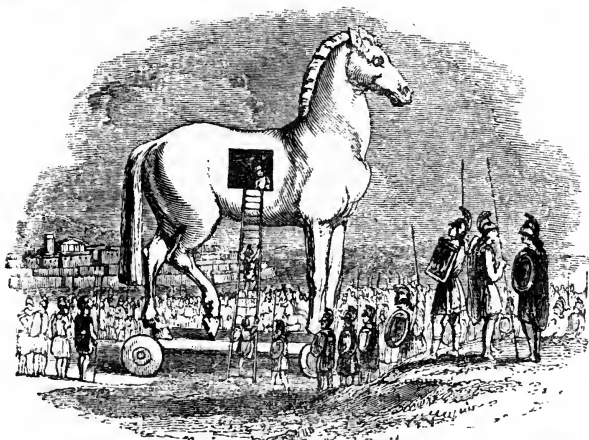
7. According to the poets, it was by a stratagem that this famous city was at last overcome. They tell us that the Greeks constructed a wooden horse of prodigious size, in the body of which they concealed a number of armed men, and then retired towards the sea-shore to induce the enemy to believe that the besiegers had given up the enterprise, and were about to return home.

8. Deceived by this manœuvre, the Trojans brought the gigantic horse into the city, and the men who had been concealed within it, stealing out in the night-time, unbarred the gates and admitted the Grecian army within the walls. The siege of Troy forms the subject of Homer's sublime poem, the *Iliad*, in which the real events of the war are intermingled with many fictitious and supernatural incidents.

9. The Greek princes discovered that their triumph over Troy was

XIII. — 1. How did the Greeks proceed in the siege of Troy? What difficulties arose? 2. What of supplies? What was it necessary to do? 3. What did the Trojans do? Who was Hector? What took place? Why was there no important result? 4. What of Homer? 5. The gods and goddesses? Hector and Achilles? 6. How long did the siege continue? When was Troy destroyed? 7. What do the poets say of the siege? 8. What of the wooden horse? The *Iliad*? 9. What of the Greek princes? Ulysses?

dearly paid for by their subsequent sufferings, and the disorganization of their kingdoms at home. Ulysses, if we may believe the poets, spent ten years in wandering over seas and lands before arriving in his island kingdom of Ithaca.



Wooden horse.

10. Others of the leaders died or were shipwrecked on their way home, and several of those who succeeded in reaching their own dominions found their thrones occupied by usurpers, and were compelled to return to their vessels, and seek in distant lands a place of rest and security for their declining years.

11. But the fate of Agamemnon, the renowned general of the Greeks, was the most deplorable of all. On his return to Argos, he was assassinated by his wife Clytemenestra, who had formed an attachment, during his absence, to another person. Agamemnon's son Orestes was driven into exile, but afterwards returned to Argos, and, putting his mother and her accomplices to death established himself upon the throne.

CHAPTER XIV.

The Heraclidæ.

1 ABOUT eighty years after the termination of the Trojan war, an extensive revolution took place in the affairs of Greece, in consequence of the subjugation of nearly the whole Peloponnesus by the descendants of Hercules, called the Heraclidæ.

Other leaders? 11. What was the fate of Agamemnon? Who was Orestes? What did he do?

XIV.—1. What was done by the Heraclidæ? 2. What of Hercules? His children?

2. It has already been mentioned that that hero, who was a member of the royal family of Mycenæ, or Argos, had been driven into exile by some more successful candidate for the throne of that state. After the hero's death, his children sought refuge in Doris, the king of which became subsequently so much attached to Hyllus, the eldest son of Hercules, that he constituted him the heir of his throne.

3. Twice the Heraclidæan princes unsuccessfully attempted to establish themselves in the sovereignty of the Peloponnesus, which they claimed as their right ; but, on the third trial, they accomplished their object.

4. In the year 1104 B. C., three brothers, named Temenus, Cresphontes, and Aristodemus, said to have been the great-grandsons of Hyllus, invaded the Peloponnesus at the head of the Dorians, and conquered the greater part of it, with the exception of the province of Arcadia, the mountainous character of which enabled its inhabitants to defend it with success.

5. Temenus obtained the kingdom of Argos, Cresphontes established himself in Messenia, and as Aristodemus had died during the war, his twin sons, Eurysthenes and Procles, shared between them the throne of Sparta. The thrones of Corinth and Elis were occupied by other branches of the Heraclidæan family.

6. The Dorian troops were rewarded with the lands of the conquered inhabitants, who were driven out of the Peloponnesus, or reduced to slavery. Great numbers of the Peloponnesians, who were expatriated by the Dorian invaders, passed over into Asia Minor where they founded several colonies in a district afterwards called *Æolia*, from the name of the people by whom these colonies were established.

7. Others took refuge in Attica, where the Athenians received them in a friendly manner. This, it would appear, gave offence to the new rulers of the Peloponnesian states, and war was commenced between the Dorians and the Athenians.

8. In the year 1070 B. C., Attica was invaded by a large army of the Peloponnesians, and Athens itself seemed menaced with destruction. This emergency produced a display of patriotic devotion on the part of Codrus, the Athenian king, which has rarely been paralleled in the annals of the world, and deserves to be held in everlasting remembrance.

CHAPTER XV.

Codrus. — Greek Colonies.

1. AT Delphi, in Phocis, there was a temple of Apollo, to the priests of which the Greeks were wont to apply for information regard-

What of Hyllus? 3. What did the Heraclidæan princes do? 4. What was done in '104? Why was not Arcadia conquered? 5. What of the division of the Peloponnesus? 6. How were the Dorian troops rewarded? Who founded colonies in *Æolia*? 7. What caused a new war? What took place in 1070?

ing future events, in the same manner as the people of comparatively recent times were accustomed to consult astrologers, soothsayers, and other artful impostors, on similar questions.



Death of Codrus.

2. Now Codrus had learned that the Peloponnesians had received at Delphi a prophetic response or oracle, to the effect that they should be victorious in the war, if they did not kill the Athenian king. Determined to save his country at the expense of his own life, Codrus disguised himself in a peasant's dress, and, entering the Peloponnesian camp, provoked a quarrel with a soldier, by whom he was killed.

3. It was not long until the dead body was recognized to be that of the Athenian king, and the Peloponnesians, remembering the condition on which the oracle had promised them success, were afraid to continue the contest any longer, and hastily retreated into their own territories.

4. The Athenians were filled with admiration when they heard of the noble conduct of their monarch, and, in the height of their gratitude, they declared that none but Jupiter was worthy of being their king after such a prince as Codrus.

5. It is supposed that they were partly induced to make his declaration by finding the sons of Codrus evince an inclination to involve the country in a civil war, regarding the succession to the throne.

6. The Athenians, therefore, abolished royalty altogether, and appointed Medon, Codrus' eldest son, under the title of *Archon*, as

XV. — 1. Where was there a temple of Apollo? 2. What did Codrus learn? What did he do? 3. How did his death affect the Peloponnesians? The Athenians? 6. Why did they abolish royalty? W 10 was the first Archon? 7. Who was sent to Asia Minor?

chief magistrate of the republic for life ; the office to be hereditary in his family as long as its duties should be performed to the satisfaction of the assembly of the people.

7. As Attica was overcrowded with the Peloponnesian refugees, these, together with a large body of Athenians, were sent into Asia Minor, under the charge of Andr  clus and Neleus, the younger sons of Codrus, to plant colonies to the south of those already formed in   olia.

8. The settlers founded twelve cities, some of which afterwards rose to great wealth and splendor. *Ionia* was the name bestowed upon the district, in reference to the Ionic stock from which the Athenians drew their descent.

9. Several Dorian colonies in Caria, a province still further south than Ionia, completed the range of Grecian settlements along the western coast of Asia Minor. Cyprus, Rhodes, the coast of Thrace, and the islands of the   gean Sea, together with a considerable portion of Italy and Sicily, and even of France and Spain, were also colonized by bands of adventurers, who, at various periods, emigrated from Greece.

10. Thus, in process of time, the Grecian race, language, religion, institutions, and manners, instead of being confined to the comparatively small country constituting Greece proper, were diffused over a very extensive region, comprising the fairest portions of Europe and western Asia.

CHAPTER XVI.

Institution of the Olympic Festival.

1. WHILE this work of colonization was going forward, the parent states of Greece were torn with internal dissensions, and were perpetually harassing each other in wars, of which the objects and incidents are now equally uncertain.

2. Almost all that is known of the history of the two centuries immediately following the death of Codrus, is, that they were characterized by great turbulence and confusion, and that, during this period, many of the Grecian states and colonies followed the example of Athens, by abolishing monarchy.

3. Others did not, till a later period, become republican, and Sparta long retained the singular form of regal government established there at the accession of the twin brothers, Eurysthenes and Procles, the descendants of whom continued for several centuries to reign jointly in Laced  mon, though, practically speaking, no state of Greece was more thoroughly republican in many important respects.

3. What districts were formed ? Where was Ionia ? 9. What of Caria ? What other settlements were made ? 10. What of the Grecian race ?

XVI. — 1. What was the state of Greece while the colonies were being formed ? 2. What of the history of Greece for two centuries after the death of Codrus ? 3. What of the government of Sparta ? What of the actual character of government, in Sparta,

4. Greece had been all along divided into a number of independent states, and after the abolition of kingly government, several of these were split up into as many distinct republics as the state contained of towns. These divisions of the country, and the obstacles which the almost incessant wars interposed to a free communication between the inhabitants of the different districts, necessarily prevented the advancement of the Greeks in knowledge and civilization.



A victor in the Olympic Games.

5. But, fortunately, a king of Elis, named Iphitus, at length devised an institution by which the people of all the Grecian states were enabled, notwithstanding their quarrels and wars with one another, to meet periodically on friendly terms, and communicate to each other such information as might be useful for the improvement and welfare of the whole.

6. This institution was the Olympic Festival. From a very remote period, the Greeks had been accustomed to engage in contests of

at this time? 4. How had Greece been divided? What was the effect of this division of Greece into separate states? 5. What did Iphitus do? How did the Olympic games serve to unite the people of Greece? 6. To what had the people of Greece long been

strength and agility during their times of festivity, and also at the funerals of distinguished personages.



7. Iphitus conceived the idea of establishing a periodical festival in his own dominions, for the celebration of these ancient games, and also of religious rites in honor of Jupiter and Hercules; and having obtained the authority of the Delphian oracle for carrying his design into execution, he instituted the festival, and appointed that it should be repeated every fourth year at Olympia, a town of Elis



Victors crowned with olive wreaths.

8. To this festival he invited all the people of Greece; and that none might be prevented from attending it by the wars in which any of the states might be engaged, the Delphic oracle commanded that a general armistice should take place for some time before and after each celebration.

accustomed? 7. What festival did Iphitus establish? What oracle did he consult? In whose honor were the games instituted? Where was Olympia? 8. Were all the people of Greece invited to the Olympic festivals? What did the Delphic oracle command?

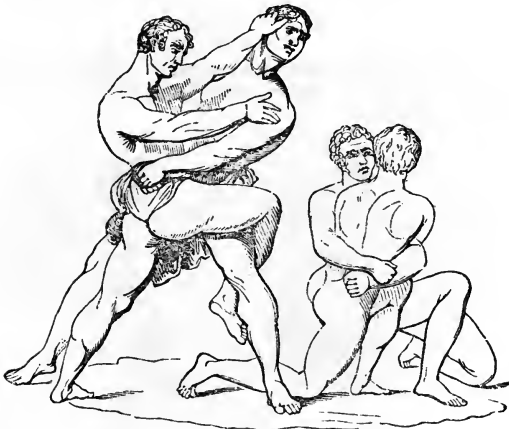
9. The date of the establishment of the Olympic Games, 884 B. C. was afterwards assumed by the Greeks as the epoch from which they reckoned the progress of time; the four years intervening between each recurrence of the festival being styled as *Olympiad*.

10. Three other institutions of a similar nature were afterwards established; namely, the *Isthmian Games*, celebrated near Corinth; the *Pythian*, at Delphi; and the *Nemean*, in Argolis. These took place on the various years which intervened between the successive festivals at Olympia; but although they acquired considerable celebrity, none of them rose to the importance and splendor of that of Iphitus.

11. The games which were celebrated at the festivals consisted of foot and chariot races, wrestling and boxing matches, and other contests requiring strength and agility, together with competitions in poetry and music. The victors were crowned with an olive wreath; an honor which it was esteemed by the Greeks one of the highest objects of ambition to attain.

CHAPTER XVII.

Games, continued.

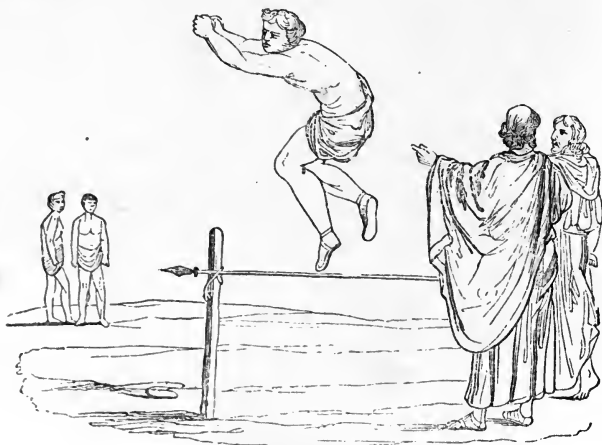


Wrestling.

1. In wrestling, the competitors were nearly or quite naked, and they seem to have displayed great skill and agility. Excited by the

9. What was the date of the founding of the Olympic Games? What did this date become? How often did the Olympic Games occur? What was an Olympiad? 10. What three other games were established? 11. What were the games and vestments at the festivals?

presence of a vast assembly, they put forth amazing efforts, and though bruised and maimed in the struggle, they gave no evidence of suffering.



Leaping

2. Leaping was performed by springing over a bar. No one was permitted to enter into this sport, at the Olympic Games, who had not practised ten months.



Boxing.

3. Boxing was a favorite sport, and appears to have been practised

used much as it is now in England. No unfair advantage was allowed in this or in any other contest. The least trick was severely punished



The discus.

4. Throwing the *discus* or *coit*, a round piece of stone, iron or brass, called forth the energies of the most powerful men, and the feats performed, in hurling large weights, were astonishing.



Running.

5. Running was practised, and if we may believe the accounts which are given by Greek writers, the racers must have surpassed the fleetest of modern pedestrians.

6. Horse racing and chariot racing were conspicuous among the sports. The latter was particularly imposing, and persons of the first rank engaged in it. Such was the applause bestowed that it was fancied that Alexander, the son of Philip, and afterwards the celebrated conqueror, might desire to engage in the contest; but when it was proposed, the haughty youth declined, unless kings could be his rivals.



Chariot racing.

7. The first poets and musicians were assembled from all quarters, and an immense crowd of rich and poor, high and low, gathered to witness these displays, which were not only interesting from the excitement they produced, but from the sanction that the popular religion bestowed upon the occasion. It would appear, that at the present day, there is no public festivity, in any country, which engages so deeply the passions of mankind as the games of ancient Greece.

CHAPTER XVIII.

Grecian Mythology. — Classification. — Jupiter.

1. THE Greeks divided their chief deities into three classes, celestial, marine and infernal. Besides these, there was a great variety of beings, deemed either wholly or partially divine.

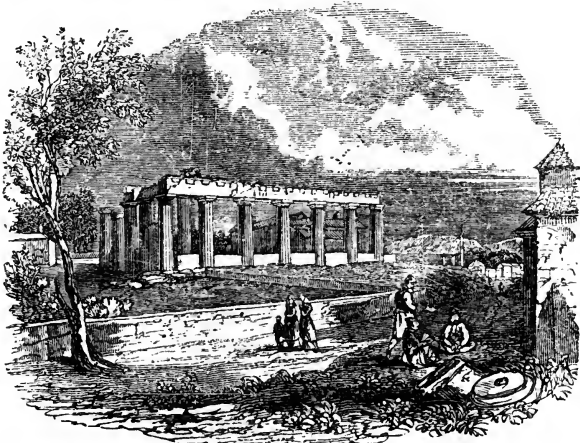
2. The celestial gods were Jupiter, Apollo, Mars, Mercury, Bacchus and Vulcan; the celestial goddesses were Juno, Minerva, Venus with Cupid, Diana, Ceres and Vesta.

3. Jupiter, the father of gods and men, is said to have been born in Crete, or to have been sent there in infancy for concealment. He was the son of Saturn, the god of time, and of Cybele, otherwise called Rhea. He was the most powerful of all the gods, and everything was subservient to his will except the decrees of Fate.

5. Racing? 6. Alexander? 7. Musicians? What may be said, in general, of the excitement of the Grecian games.

XVIII. — 1. Into what three classes did the Greeks divide their chief deities? What other divinities were there? 2. Who were the celestial gods? The celestial goddesses? 3. Who was Jupiter? Where was he born? His parents? What of him? 4. What

4. His father, Saturn, had received the dominion of the world from his brother, Titan, on condition of destroying all the sons who should be born to him. Saturn, therefore, devoured his children immediately after birth. This may be considered as having an allegorical meaning; namely, that Time destroys all things.



Ruins of an ancient Temple devoted to Religion.

5. The infant Jupiter was, however, saved from destruction by his mother, who privately conveyed him to a cave on Mount Ida, in Crete, where he fed upon the milk of the goat Amalthea, and was brought up by the Corybantes, who, by the noise of drums and cymbals, drowned his childish cries, and thus prevented Saturn from discovering his place of concealment. The Corybantes were the priests of Cybele.

6. As soon as he was a year old, Jupiter made war against the Titans, a race of giants who had imprisoned his father, Saturn; and having conquered them, set his father at liberty. But Saturn, having soon after conspired against him, was deposed by Jupiter, and sent into banishment. Being thus left sole master of the world, Jupiter divided his empire with his two brothers, Neptune and Pluto.

7. For himself he reserved the kingdom of heaven; to Neptune he gave dominion over the sea, and to Pluto the infernal regions. His first name was *Jovis*, from which, by the addition of *Pater*, Father, was formed Jupiter. But the appellations given to him were numer-

of Saturn? Is there any allegorical meaning to this fable? 5. How was the infant Jupiter saved? Where was he taken? By whom was he brought up? Who were the Corybantes? 6. What of the war against the Titans? Who were the Titans? What then became of Saturn? With whom did Jupiter divide the world? 7. What of this

ous, and were derived either from the actions which he performed, or from the places where he was worshipped.

8. The peaceful beginning of his reign was disturbed by the giants, the sons of Titan, who, by hurling rocks, and heaping mountains upon mountains, attempted to scale heaven; so that the gods affrighted, fled to Egypt to avoid their fury. By the assistance of Hercules, Jupiter conquered this gigantic race.



Jupiter.

9. As the ancients inconsistently attribute to their gods all the passions and vices which disgrace human nature, so they frequently represent Jupiter as having recourse to the most unworthy artifices in order to accomplish the basest designs.

10. Their poets describe him as a majestic personage, sitting upon a throne of gold or ivory, under a rich canopy, holding a thunder-bolt in one hand, and in the other a sceptre of cypress. At his feet, or on his sceptre, sits an eagle with expanded wings. He has a flowing beard, and is generally represented with golden shoes, and an embroidered cloak. The Cretans depicted him without ears, to signify impartiality.

He, whose all conscious eyes the world behold,
Th' eternal thunderer, sits enthroned in gold:
High heaven the footstool of his feet he makes,
And wide beneath him all Olympus shakes.

division? What of the names and appellations given to Jupiter? 8. What of the giants? How did Jupiter conquer them? 9. How do the ancients frequently represent Jupiter? 10. How is he described by the poets? By the Cretans?

CHAPTER XIX.

Apollo, Mars, Mercury.

1. APOLLO was the son of Jupiter and Latona, and brother of the goddess Diana. He was born in the island of Delos, where his mother fled to avoid the jealousy of Juno. He was the god of all the fine arts, and to him is ascribed the invention of medicine, music, poetry, and eloquence. He presided over the muses, and had the power of looking into futurity. His oracles were in general repute over the world.

*Apollo.*

2. Apollo destroyed all the Cyclops, who had forged the thunderbolts with which Jupiter slew Esculapius, who was the son of Apollo. For this act he was banished from heaven by Jupiter, and deprived of his divinity. During his exile, he hired himself as a shepherd to Admetus, King of Thessaly, from which circumstance he is called the god of shepherds. He raised the walls of Troy by the music of his harp, and destroyed with his arrows the serpent Python.

3. It is generally supposed that by Apollo the sun is to be understood; for which reason he was called *Sol* by the Latins. He is represented as a graceful youth, with long hair; on his head a laurel crown; in one hand a bow and arrows, in the other a lyre. His

XIX.—1. What of Apollo? Of what was he the god? What of his oracles? 2. Who were the Cyclops? Why was Apollo banished from heaven? What did he do during his exile? 3. What is generally supposed to be understood by Apollo? How is

head is generally surrounded with beams of light. His most celebrated oracle was at Delphi; and he frequently resided with the muses upon Mount Parnassus.



Mars.

4 Mars was the god of war, and son of Jupiter and Juno. He was educated by the god Priapus, who instructed him in every manly exercise. His temples were not numerous in Greece; but from the warlike Romans he received unbounded honors. His priests were called Salii. They were instituted by Numa, and their principal office was to guard the sacred Ancyliæ, one of which was supposed to have dropped from heaven.

5. The wolf is consecrated to Mars, on account of rapaciousness; the dog, for his vigilance in the pursuit of prey; the cock, for his watchfulness; and the raven, because he feeds on the carcasses of the slain. He is represented as an old man, with a fierce countenance, armed with a helmet, a pike, and a shield.

6. He sits in a chariot, drawn by furious horses, which the poets call Flight and Terror. His sister Bellona, the goddess of war, conducts his chariot. Discors, in a tattered garment, with a torch in her hand, goes before them, while Clamor and Anger follow behind.

7. Mercury was the son of Jupiter, and of Maia, the daughter of Atlas. He was born in Arcadia, upon Mount Cyllene, and in his infancy was entrusted with the care of the seasons. He was the messenger of the gods; and more especially of Jupiter. He was the patron of travellers and shepherds. He conducted the souls of the dead into the infernal regions; and not only presided over merchants and orators, but was also the god of thieves, and of all dishonest persons.

he represented? 4. What of Mars? His temples in Greece and Rome? What was the duty of his priests? 5, 6. What animals were consecrated to Mars? How was he represented? 7. What of Mercury? What were his offices? 8. Why was he called

8. He was the inventor of letters, and excelled in eloquence. Hence he was called by the Greeks *Hermes*, which signifies interpreting or explaining. He first taught the arts of buying, selling, and trafficking, from whence he derived the name of *Mercury*, and is accounted the god of merchants, and of gain.

9. The very day that he was born he gave a proof of his propensity to thieving, by stealing the cattle of Admetus, which Apollo tended. The divine shepherd bent his bow against him; but, in the mean time, Mercury stole his quiver and arrows. He afterwards robbed Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of his mechanical instruments.

10. He is represented as a young man, with a cheerful countenance. He has wings fastened to his sandals and to his cap. In his hand he holds the caduceus, or rod, entwined with two serpents. A touch of



Mercury.

this wand would waken those who were asleep, or cause sleep in those who were awake.

CHAPTER XX.

Bacchus.

1. It is probable that Bacchus, worshipped as the god of wine, was an ancient conqueror and lawgiver. He was born in Egypt, and

Hermes? Why *Mercury*? 9. What of his propensity for thieving? 10. How is he represented? What of the power of his wand?

educated at Nysa, in Arabia. He taught the culture of the grape, the art of converting its juice into wine, and the manner of making honey. He was on that account honored as a god by the Egyptians, under the name of Osiris.



Bacchus.

2. He subdued India, and many other nations. He first taught the use of commerce and merchandise, the art of navigation, and the manner of cultivating the ground. He built cities, instituted wise laws, civilized many savage nations, and taught them to worship the gods.

3. It is said that in his youth some pirates, having found him asleep in the island of Naxos, were struck with his beauty, and carried him off in their ship, with the intention of selling him for a slave. When Bacchus awoke, he affected to weep, in order to try the humanity of the sailors. They laughed at his distress, when suddenly their vessel stood motionless on the waters.

4. Vines sprang up, and twined their branches round the oars, masts, and sails. The infant god waved a spear, and tigers, panthers, and lynxes appeared round the ship. The pirates, stupefied with fear, sprang into the sea, and were changed into dolphins, with the exception of the pilot, who had shown some concern for the fate of Bacchus.

XX. — 1. What is probable of Bacchus? Where was he born? Why was he honored as a god by the Egyptians? 2. What country did he subdue? What useful arts did he teach? What else did he do? 3, 4. What of Bacchus and the pirates? 5. What of

5. Being desirous of showing his gratitude to Midas, King of Phrygia, for some service which that monarch had rendered him, this god desired him to ask for whatever he wished. Midas begged that everything which he touched might become gold, but in a short time found that he had made a foolish request, since even his meat and drink were converted into that metal.

6. The festivals of Bacchus were celebrated with riots and excess. The priestesses, called Bacchantes, ran wild upon the mountains, with dishevelled hair, and torches in their hands, filling the air with shouts, and chanting hymns in his praise. During their celebration, the people ran about the city in masks, or with their faces daubed with the dregs of wine.

7. The fir, the ivy, the fig, and the pine, were consecrated to Bacchus; and goats were sacrificed to him, on account of the propensity of that animal to destroy the vine. He is represented sometimes as an effeminate youth, and sometimes as a man advanced in years. He is crowned with ivy and vine leaves.

8. In his hand he holds a javelin with an iron head, encircled with ivy or vine leaves. He sits in a chariot, drawn by tigers and lions, and sometimes by lynxes and panthers; while his guards are a band of riotous satyrs, demons, and nymphs.

CHAPTER XXI.

Vulcan.



Vulcan.

1. VULCAN was the son of Juno; he was the god of fire, and the patron of all those artists who worked in iron or other metals. He

Midas of Phrygia? 6. How were the festivals of Bacchus celebrated? What of the Bacchantes? 7, 8. What were consecrated to Bacchus? How is he represented?

XXI. — 1. What of Vulcan? Where was he educated? Where did he fall, wher,

was educated in heaven ; but Jupiter, being offended with him, hurled him from Olympus. He fell on the island of Lemnos, and was a cripple ever after. He fixed his residence there, built himself a palace, and raised forges to work metals.

2. He forged the thunderbolts of Jupiter, and the arms of the gods and demi-gods. The golden chambers, in which the gods resided, were his workmanship ; also their seats, and their council-table, which came self-moved from the sides of the apartment.

3. Pandora, whom the ancients believed to be the first woman ever created, was made of clay by Vulcan. When she had received life, all the gods gave her different valuable presents ; and Jupiter presented her with a beautiful box, to be given to the man whom she married. Pandora carried it to Prometheus, but he would not receive the gift. She then married his brother Epimethus.

4. When the box, which she presented to her husband, was opened by him, innumerable evils and distempers issued from it, and dispersed themselves over the world, where they still continue. Hope alone remained at the bottom of the box, without which the afflictions and sorrows of mankind could not be borne.

5. Vulcan was reconciled to his parents, and restored to his place in Olympus. His lameness and deformity excited the constant laughter and ridicule of the other gods. He married Venus, the goddess of beauty.

6. His forges were supposed to be under Mount Etna, in the island of Sicily, and indeed in every part of the world where there are volcanoes. A temple was erected upon Mount Etna to his honor. It was guarded by dogs, whose sense of smelling was so exquisite, that they could distinguish the virtuous from the wicked in the persons who visited the temple.

7. Vulcan's servants were called Cyclops ; they had but one eye, and this was in the middle of the forehead. They were of a gigantic stature. He had also a son of gigantic height, named Polyphemus, King of all the Cyclops in Sicily, and, like them, one-eyed. He fed upon human flesh.

8. When Ulysses, the Greek prince, visited Sicily with twelve of his companions, Polyphemus seized them, and confined them in his cave. Every day he devoured two of them at a meal. At length Ulysses intoxicated the monster with wine, and taking a fire-brand, put out his eye, and escaped.

9. Vulcan is usually represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is blackened with smoke, his arms are nervous and muscular, his beard long, and his hair dishevelled. The fable of Vulcan shows us how highly the ancients esteemed the art of working in metals, since they supposed it to be an occupation fit for a god.

10. The visit of Venus to Vulcan's work-shop is thus described by Homer :

Jupiter hurled him from heaven ? 2. What did he make for Jupiter and the gods ? 3, 4. What of Pandora ? Relate the story of Pandora's box. 5. Whom did Vulcan marry, after he was restored to Olympus ? 6. Where were his forges ? How were his temples at Mount Etna guarded ? 7. Who were the Cyclops ? 8. What of Polyphemus ?

There the lame architect the goddess round,
 Obscure in smoke, his forges flaming round,
 While bathed in sweat, from fire to fire he ⁴ew,
 And puffing loud, the roaring bellows blew.
 Then from his anvil the lame artist rose,
 Wide with distorted legs oblique he goes,
 And stills the bellows, and in order laid,
 Locks in their chest the instruments of trade ;
 Then with a sponge the sooty workman dresse'd
 His brawny arms embrown'd and hairy breast :
 With his huge sceptre graced, and red attire,
 Came halting forth, the sovereign of the fire.

CHAPTER XXII.

Juno, Minerva.



Juno.

1. *Juno*, the queen of heaven, was the sister and wife of *Jupiter*, and the daughter of *Saturn*, and of *Ops*, otherwise called *Rhea*. She was born in the isle of *Samos*, and resided there till her marriage with *Jupiter*. Her children were *Vulcan*, *Mars*, and *Hebe*.

2. The nuptials of *Jupiter* and *Juno* were celebrated with the utmost solemnity. All the inhabitants of heaven, and all the dwellers upon earth, were the spectators. *Chelone*, a nymph who refused to attend, was changed by *Mercury* into a tortoise, and condemned to perpetual silence.

3. The poets represent *Juno* with a majesty well befitting the

Juno and *Ulysses*? 9. How is *Vulcan* represented? 10. Give *Homer's* description of *Venus's* visit to *Vulcan's* forge.

XXII. — 1. Who was *Juno*? Where was she born? Who were her children? 2. How were the nuptials of *Jupiter* and *Juno* celebrated? What of *Chelone*? 3. How is *Juno*

empress of the skies. Her aspect combines all that we can imagine of the lofty, graceful, and magnificent. Her jealousy of Jupiter, and her disputes with him, occasioned perpetual confusion in heaven. On account of her cruelty to Hercules, Jupiter suspended her from the skies by a golden chain. Vulcan, having come to her assistance, was kicked down from heaven by Jupiter, and broke his leg by the fall.

4. Of all the pagan divinities, her worship was the most solemn and universal. Her most famous temples were at Argos and Olympia. Iris, or the rainbow, was her attendant and messenger.



Iris.



Ganyমেদে.

5. Juno is represented as seated upon a throne, or in a chariot of gold drawn by peacocks. She holds a sceptre in her hand, and wears a crown of diamonds, encircled with roses and lilies. Hebe, her daughter, the goddess of youth and health, attends upon her car.

6. Hebe was the cup-bearer of Jupiter, but was dismissed from her office on account of having fallen down, as she was pouring out nectar for the gods at a solemn festival; Ganyমেদে was chosen in her stead. The chariot of Juno is thus described by Homer :

At her command forth rush the steeds divine ;
 Rich wi'n immortal gold, their trappings shine ;
 Bright Hebe waits : by Hebe, ever young,
 The whirling wheels are to the chariot hung.
 On the bright axle turns the bidden wheel
 Of sounding brass ; the polished axle steel ;
 Eight brazen spokes in radiant order flame ;
 Such as the heavens produce : and round the gold,
 Two brazen rings of work divine are rolled.
 The bossy naves of solid silver shone ;

represented by the poets? What of her jealousy of Jupiter? Her cruelty to Hercules?

4. What of her worship? Who was Iris?

5. How is Juno represented? 6. Who was Hebe? Why was she dismissed? Who was chosen in her place? Repeat Homer's description of the chariot of Juno. 7. Who

Braces of gold suspend the moving throne ;
 The car, behind, an arching figure bore,
 The bending concave formed an arch before ;
 Silver the beam, the extended yoke was gold,
 And golden reins the immortal cursers hold.



Minerva, or Pallas.



Venus.

7. Minerva was the goddess of wisdom, and is said to have sprung, completely armed and full grown, from the brain of Jupiter. She was immediately admitted into the assembly of the gods, and became Jupiter's faithful counsellor. She was the most accomplished of all the goddesses.

8. Minerva invented the art of spinning, and is frequently represented with a distaff in her hand, instead of a spear. Arachne, the daughter of a dyer, was so skilful in working with the needle, that she ventured to challenge Minerva to a trial of skill. But although her work was considered very beautiful and perfect, it was not equal to that of the goddess. Arachne hanged herself in despair, and was changed by Minerva into a spider.

9. The countenance of Minerva was generally more expressive of masculine firmness, than of grace or softness. She was clothed in complete armor, with a golden helmet, a glittering crest, and nodding plume. She had a golden breast-plate. In her right hand she held a lance, and in her left a shield, on which was painted the dying head of Medusa, with serpents writhing around it.

was Minerva? What of her? 8. What did Minerva invent? What of Arachne? 9. What of Minerva's appearance? How is she represented?

10. Her eyes were of celestial blue. A crown of olive was entwined round her helmet. Her chief emblems were the cock, the owl, the basilisk, and the distaff. Her worship was universally established; but her most magnificent temples were in the Acropolis, the upper city or citadel of Athens.

11. One was called the Parthenon, and was built of the purest white marble. In it was the statue of the goddess, made of gold and ivory. It was twenty-six cubits high, and was considered one of the master-pieces of Phidias. The remains of this temple are still to be seen at Athens, and excite the admiration of every beholder.

12. Homer's description of Minerva arming herself for combat is too beautiful to be omitted.

Now heaven's dread arms her mighty limbs invest;
Jove's cuirass blazes on her ample breast:
Decked in sad triumph for the mournful field,
O'er her broad shoulders hangs his horrid shield;
Dim, black, tremendous! round the margin rolled,
A fringe of serpents, hissing, guard the gold.
Here all the terrors of grim war appear;
Here rages fire; here tremble fright and fear;
Here stormed contention, and here fury frowned,
And the dire orb portentous Gorgon crowned.
The massy golden helm she next assumes,
That dreadful nods with four o'ershadowing plumes,
So vast, the broad circumference contains
A hundred armies on a hundred plains.

CHAPTER XXIII.

Venus and Cupid.

1. VENUS was the goddess of beauty, the mother of love, and the queen of laughter, grace, and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Jupiter and Themis. As she walked, flowers bloomed beneath her feet, and the rosy Hours dressed her in divine attire.

2. When she was carried to heaven, the gods, astonished at her beauty, all rushed to obtain her in marriage; but Jupiter betrothed her to Vulcan, the ugliest and most deformed of all the deities. The power of Venus was assisted by a celebrated girdle called *zone* by the Greeks, and *cestus* by the Latins. It had the power of giving grace, beauty, and elegance, to the person who wore it.

3. At the marriage of Peleus, King of Thessaly, with the sea

10. What were her emblems? What of her worship and temples? 11. What of the statue of Minerva? Whose work was it? 12. Repeat Homer's description of Minerva arming herself for combat.

XXIII. — 1. Who was Venus? What of her? 2. What happened when she was carried to heaven? To whom was she betrothed? What of her zone and cestus? 3. What

nymph Phetis, the goddess of Discord, in revenge for not having received an invitation to the entertainment, threw a golden apple into the assembly, on which was written, "For the fairest." Juno, Venus, and Minerva, all claimed it as their own.



Adonis.



Cupid.

4. At length, unable to decide the dispute, they agreed to submit to the decision of Paris, a young shepherd, who was feeding his flock upon Mount Ida. The three goddesses tried to influence his judgment by promises and entreaties. Juno promised him a kingdom; Minerva, military glory; and Venus, the most beautiful woman in the world for his wife.

5. Paris adjudged the prize to Venus. In accordance with the promise of Venus, Paris afterwards obtained possession of Helen, the wife of Menelaus, King of Sparta, who was greatly celebrated for her beauty. As we have stated, this gave rise to the famous Trojan war.

6. Adonis, the son of the King of Cyprus, being slain by a wild boar, Venus bewailed his death with much sorrow, and changed his blood, which was shed on the ground, into the flower *anemone*. When she heard his dying voice, she flew to his assistance. A thorn ran into her foot, and the blood falling on a rose, changed that flower, which before was white, to red. She then prayed to Jupiter, that Adonis should be restored to life for six months every year; and her prayer was granted.

happened at the marriage of Peleus? 4. Who was Paris? What did the goddesses promise him? 5. Who obtained the prize? What was the result? 6. What of Venus

7. The rose, the myrtle, and the apple were sacred to Venus; and among birds, the dove, the swan, and the sparrow. She was sometimes described as traversing the heavens in an ivory chariot, drawn by doves. She was clothed in a purple mantle, which glittered with diamonds, and was bound round the waist by the zone.

8. Her doves were harnessed with a light golden chain. Cupid and a train of doves fluttered round her chariot on silken wings. The three graces, Aglaia, Thalia, and Euphrosyne were her attendants.

9. At another time she was borne through the ocean in a shell, her head crowned with roses, while cupids, nereids, and dolphins sported around her. She was represented as perfectly beautiful and graceful, with a countenance expressive of gentleness and gayety.

10. Her temples were numerous; but those most celebrated were at Paphos, Cythera, Idalia, and Cnidus. Her most beautiful statue is entitled the Venus de Medicis, and is still viewed with admiration by all who visit the gallery of Florence.

11. Her favorite residence was supposed to be the island of Cyprus and her chief worshippers were at Paphos, a city of that island.

To the soft Cyprian shores she graceful moves
To visit Paphos, and her blooming groves;
While to her power a hundred altars rise,
And grateful incense greets the balmy skies.

12. Cupid, the son of Venus, and god of love, was represented as a beautiful boy, with wings, a bow and arrows, and generally with a bandage over his eyes. He had wings to show his caprice and desire of change. He is described as blind, because we are apt to shut our eyes to the faults of those we love.

CHAPTER XXIV.

Diana, Ceres and Vesta.

1. DIANA, or LUNA, was the goddess of hunting. She was the daughter of Jupiter and Latona, and the twin sister of Apollo. On earth she was worshipped under the name of Diana, but in heaven she was called Luna, and in Tartarus she was invoked as Hecate.

2. Diana shunned the society of men, and retired to the woods, accompanied by sixty of the Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, all of whom, like herself, had determined never to marry.

3. Armed with a golden bow, and lighted by a torch which was

and Adonis? His death? 7. What plants and birds were sacred to Venus? How was she described? 8. Who were her attendants? 9. How was she sometimes represented? 10. What of her temples? Where were the most celebrated? What of her statue? 11. Where was her favorite residence? 12. Who was Cupid? Why was he represented with wings? Why as blind?

XXIV.—1. Who was Diana? Who were her parents? Under what names was she worshipped? 2. Where did Diana dwell? By whom was she accompanied? 3, 4. How

kindled at the lightnings of Jupiter, she led her nymphs through the dark forests and woody mountains, in pursuit of the swift stag. At the twang of her bow, the lofty mountains were said to tremble, and the forests were said to resound with the panting of the wounded deer.

4. When the chase was over, she would hasten to Delphi, the residence of her brother Apollo, and hang her bow and quiver upon his altar. There she would lead forth a chorus of Muses and Graces, and join them in singing praises to her mother Latona.

5. Chione, a nymph beloved by Apollo, was so bold as to speak with scorn of the beauty of Diana. The angry goddess drew her bow, and shot an arrow through her tongue, thus cruelly putting her to silence.

6. Ceneus, a king of Calydon, made a general sacrifice to the gods of the first fruits of his fields and orchards, but he omitted to make any offering to Diana. To punish him for this neglect, she sent a fierce wild boar to ravage his vineyard.



Diana, or Luna.

7. Diana was represented as very tall and beautiful, and dressed as a huntress; a bow in her hand, a quiver of arrows hung across her shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. Sometimes she was described as sitting in a silver chariot, drawn by hinds. The cold and bright moon, which scatters a silver light over the hills and forests, is the type of this goddess.

did Diana amuse herself? 5. Repeat the story of Chione. 6. Of Ceneus. 7. How was Diana represented? 8. Who was Endymion? What was the story told of him and

8. Endymion was an astronomer, who used to pass the night on some high mountain, observing the moon and the heavenly bodies. From this arose the ancient fable, which represents Diana, or the moon, descending from heaven to visit the shepherd Endymion.

9. The temple of Diana, at Ephesus, was reckoned one of the seven wonders of the world. A man named Erostratus, wishing to render his name immortal, even by a bad action, set fire to this magnificent temple, and burned it to the ground.



Ceres.

10. Ceres was the goddess of corn and harvests, and the daughter of Saturn and Vesta. She was the mother of Proserpine, who was carried off by Pluto, the god of hell, while she was gathering flowers in Enna, a beautiful valley in Sicily. When Ceres discovered the loss of her daughter, she sought her all over Sicily; and at night lighted two torches by the flames of Mount Etna, that she might continue her search.

11. At last, she met the nymph Arethusa, who told her that Pluto had carried off her daughter. Upon hearing this, Ceres flew to heaven, in a chariot drawn by two dragons, and begged Jupiter to command that her daughter should be restored to her.

12. Jupiter agreed to do so, provided Proserpine had not eaten of

Diana? 9. What of the temple of Diana? What was done by Erostratus? 10. Who was Ceres? What happened to Proserpine? Where did Ceres seek for her daughter? 11. Of whom did she learn the fate of Proserpine? How did she continue her search? 12. Why was Proserpine's return to earth impossible? 13. What was she permitted to

anything in Pluto's kingdom. Upon this, Ceres hastened to Pluto, but Proserpine had unfortunately eaten the grains of a pomegranate which she had gathered in the Elysian fields, and her return to earth was therefore impossible.

13. Jupiter, however, was moved with pity for the grief of Ceres, and permitted Proserpine to pass six months of every year in her society. When Ceres was searching for her daughter, being very weary with travelling, she stopped at the cottage of an old woman named Baubo, and begged for a little water. The old woman not only gave her water, but barley broth. The goddess began to eat broth with much eagerness. A little boy named Stellio, the son of Baubo, mocked her, upon which Ceres threw some in his face, and he was changed into a lizard.

14. When Ceres returned to the earth, she found that it had suffered greatly in her absence, from want of cultivation; Attica, in particular, had become very barren and desolate. Triptolemus was the son of Celeus, King of Eleusis, a town in Attica. Ceres having been hospitably received by Celeus during her journey, instructed Triptolemus in the arts of agriculture.

15. She taught him to plough, to sow, and to reap; also how to make bread, and rear fruit trees. She then presented him with a chariot drawn by flying dragons, and sent him to teach husbandry to mankind. At that time, men lived upon roots and acorns, but Triptolemus showed them how to sow their fields with wheat, which he had received from Ceres.

16. The most celebrated festivals in honor of Ceres were held at Eleusis. As we have related, they were called the Eleusinian Mysteries, on account of the secrecy with which they were conducted. Those who were admitted to these solemn assemblies were called the initiated.

17. The new member was bound by a solemn oath to secrecy, and dismissed. By these means the initiated were struck with terror, not being aware that they were merely contrivances of the priests to impress their minds with religious awe. It is probable that these mysterious associations first gave the moderns the idea of free-masonry.

18. Ceres is represented as tall and majestic. A wreath of corn is bound round her golden hair. She holds a sickle in her right hand, and in her left a lighted torch. There were many festivals in honor of Ceres, and many splendid temples erected to her. The husbandmen offered sacrifices to her in the spring, and oblations of wine, honey, and milk. Virgil thus mentions these rustic ceremonies:

To Ceres bland, her annual rites be paid,
On the green turf, beneath the fragrant shade,
When winter ends, and spring serenely shines;
Then fat the lambs, then mellow are the wines,
Then sweet are slumbers on the flowery ground,
Then with thick shades are lofty mountains crowned.

do? Repeat the story of Ceres and Baubo. 14. What had happened while Ceres was absent? What of Triptolemus? 15. What did Ceres teach Triptolemus? 16. Where were the festivals in honor of Ceres held? What of the Eleusinian mysteries? 17. How was a new member bound? 18. How is Ceres represented? What of her festivals and

Let all the hinds bend low at Ceres' shrine ;
 Mix honey sweet for her, with milk and mellow wine ;
 Thrice lead the victim the new fruits around,
 And Ceres call, and choral hymns resound.



Vesta.

19. This goddess was the daughter of Saturn and Rhea. Her worship was introduced into Italy by Æneas, a famous Trojan prince, and her rites at Rome varied from those in Greece. The palladium of Troy was preserved in her temple, and upon its continuance there the safety of Rome was supposed to depend.

20. In the temple of Vesta a perpetual fire was kept burning ; and seven priestesses were chosen, whose duty it was to prevent this fire from being extinguished. These priestesses were called Vestal virgins. If, owing to any accident or negligence on the part of the Vestals, the sacred fire was permitted to go out, the offender was severely punished by the high priest.

21. The Vestals were chosen from the age of six to that of ten. They were bound to remain unmarried for thirty years. For ten years they were employed in learning their duty ; the ten following were occupied in discharging the functions of their office ; the other ten in instructing the young novices. If any one neglected her duty, or broke her vows, she was buried alive ; being shut up in a vault under ground, with a lamp, and a little bread, wine, water, and oil.

CHAPTER XXV.

Marine Gods. — Neptune, Triton, Oceanus, and Nereus.

1. THE Marine gods were Neptune, Triton, Oceanus, and Nereus. Neptune was the son of Saturn and Ops. He received from his

ceremonies? 19. Who was Vesta? What of her worship? What of the palladium of Troy? 20. What of the sacred fire in the temple of Vesta? What happened if this fire was extinguished? 21. At what age were the vestals chosen? What were their duties? What were their punishments?

XXV. — 1. Who were the marine gods? Who was Neptune? What empire did he

brother Jupiter the sovereignty of the sea. Rivers, fountains, and all waters, were subject to him. He could raise earthquakes at his pleasure, and with a blow of his trident he could cause islands to spring from the bottom of the ocean.



Neptune.

2. He was the god of ships, and of all maritime affairs. At his command, dreadful storms arose, and vessels were swallowed up by the waves. But, with a word, he could still the tempest and allay the fury of the waters.

3. During the Trojan war, Neptune sat upon the top of a woody mountain, in the isle of Samos, and looked down upon the combat. Seeing the Trojans victorious, his wrath was kindled against Jupiter. He rose up, and descended from the mountain, which trembled as he walked.

4. In three steps he crossed the whole horizon ; with the fourth, he reached his palace, in the deeps of the sea. Then he mounted his chariot, and drove so rapidly over the waves, that the water scarcely touched the brazen axle of his chariot. The whales and sea-monsters all rose to do him honor. The waves shook with fear, and fell back respectfully as he passed.

5. He wished to marry Amphitrite, and sent a dolphin to persuade her to become his wife. Amphitrite was the daughter of Oceanus and Hatys. To reward the dolphin for obtaining the consent of Amphitrite, Neptune placed that fish among the stars, where it became a constellation. Amphitrite has been thus described.

6. "Several dolphins appeared, whose scales seemed gold and azure ; they swelled the waves, and made them foam with their

receive from Jupiter? 2. What power had he? 3. What of Neptune during the Trojan war? 4. What of him when he walked? 5. Who was Amphitrite? How was she persuaded to marry Neptune? How was the dolphin rewarded? 6, 7, 8, 9. How is

sporting ; after them came tritons, blowing their curved shells ; they surrounded Amphitrite's chariot, drawn by sea-horses that were whiter than snow, and which ploughed the briny waves, and left a deep furrow behind them in the sea ; their eyes flamed, and foam issued from their mouths.

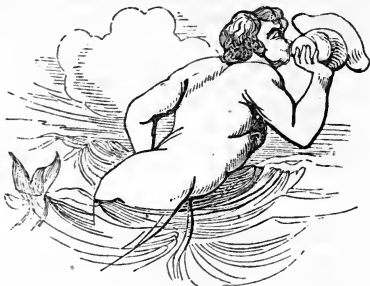
7. "The goddess' car was a shell of marvellous form ; it was of a more shining white than ivory ; its wheels were of gold, and it seemed to skim the surface of the peaceful waters. Nymphs, crowned with flowers, whose lovely tresses flowed over their shoulders, and waved with the winds, swam in shoals behind the car.

8. "The goddess had, in one hand, a sceptre of gold, to command the waves ; and, with the other, held on her knees the little god Palemon, her son, who hung at her breast. Her countenance was serene and mild, but an air of majesty repressed every seditious wind and lowering tempest. Tritons guided the steeds, and held the golden reins.

9. "A large purple sail waved in the air above the car, and was gently swelled by a multitude of little zephyrs, who strove to blow it forward with their breath. In the midst of the air Æolus appeared busy, restless, and vehement ; his wrinkled face and sour looks, his threatening voice, his long bushy eyebrows, his eyes full of gloomy fire and severity, silenced the fierce north winds, and drove back every cloud. Immense whales, and all the monsters of the deep, issued in haste from their profound grottos to view the goddess."

10. Neptune was represented as a majestic god, with a grim and angry aspect. He had black hair and blue eyes, and wore a bright blue mantle. He sat upright in his chariot. In his right hand he held his trident ; with his left, he sometimes supported his queen Amphitrite. His chariot was a large shell, drawn by sea-horses, or dolphins.

11. The worship of Neptune was very general. The Libyans considered him the most powerful of all the gods. The celebrated Isthmian games were instituted by the Greeks in honor of him. He was the father of Proteus and of Triton.



Triton.

12. Triton was the son of Neptune and Amphitrite, and was trum

amphitrite described ? 10. How was Neptune represented ? 11. What of his worship ?

peter to his father. He is described as half man and half fish, and is generally represented in the act of blowing a shell.

13. He was a very powerful marine deity, and could raise storms at sea, and calm them at his pleasure.

High on the stern the sea-green god appears ;
Frowning, he seems his crooked shell to sound,
And at the blast the billows dance around.

14. Oceanus was an ancient sea-god, the son of Cœlus and Vesta. When Jupiter became King of Heaven, he took away the empire of Oceanus and gave it to Neptune. He married Thetis, which word is sometimes used in poetry to signify the sea. He had three thousand children, and was the father of the rivers.

15. He was described as an old man, with a long flowing beard, sitting upon the waves of the sea. He held a pike in his hand ; and a sea-monster stood by his side. The ancients prayed to him with great solemnity, before setting off upon any voyage.

16. Nereus was the son of Oceanus. He married Doris, and was the father of fifty sea-nymphs, called Nereides. He lived chiefly in the Ægean Sea, and was represented as an old man, with azure hair. He had the gift of foretelling future events. He was often drawn with his daughters, the Nereides, dancing around him in chorus.

CHAPTER XXVI.

The infernal Deities.—Pluto, Plutus, and Somnus.

1. THE deities of this class are Pluto, Plutus, and Somnus. Among these Pluto stands first. He was the King of Hell, and the son of Saturn and Ops.

2. None of the goddesses would marry him, because of the sadness and gloominess of the infernal regions where he resided, and, for this reason, he was determined to obtain one of them by force. He carried away Proserpine, whom he saw gathering flowers with her companions in Sicily, driving up to her in his black chariot and coal-black horses, and forcing her away, notwithstanding all her tears.

3. It was in vain that the young nymph Cyone tried to stop the snorting steeds, for Pluto struck the ground with his sceptre, when instantly the earth opened, and the chariot and horses descended through the rift with Pluto and Proserpine ; the latter then became the Queen of Hell.

4. Black victims, and particularly black bulls, were sacrificed to this gloomy god ; the blood of the slaughtered animal was sprinkled

The Isthmian games? 12. Who was Triton? How was he represented? 13. What of his power? 14. Who was Oceanus? Whom did he marry? 15. How was he represented? How did the ancients pray to him? 16. Who was Nereus? How was he represented?

XXVI.—1. Who was Pluto? 2. Why would none of the goddesses marry him? How did he obtain Proserpine? 3. How did he escape with her? 4. What animals

upon the ground, that it might penetrate to the infernal regions
The melancholy cypress tree was sacred to him, and also the narcis



Pluto.

sus and the white daffodil, because Proserpine was gathering these
flowers when Pluto carried her away.



Plutus.

5. He was represented sitting upon a throne of sulphur, with a

crown of cypress. The three-headed dog Cerberus kept watch at his feet. His queen, Proserpine, sat on his left hand. He held a key, to signify that when the dead are received into his kingdom, the gates are locked, and they can never return to life again.

6. Plutus was the god of riches. He was the son of Jason and Ceres. He is represented as blind and injudicious, to show us that wealth is frequently given to wicked men, whilst good men remain in poverty. He is described as being lame, to show us that great riches are acquired slowly. He was said to be timid and fearful, to represent the care with which men watch over their treasures. His wings are meant to show the quickness with which riches are lost



Somnus.

7. Somnus was the god of sleep, and the son of Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance, and Somnus himself was supposed to be always asleep upon a bed of feathers, with black curtains. In his palace there were two gates, through which dreams passed and repassed. Morpheus was his chief minister.

CHAPTER XXVII.

The Terrestrial Gods and Goddesses.

1. BESIDES the deities we have already mentioned, there were others, whose chief residence was the earth, and who were inferior in dignity to Jupiter, Neptune, Apollo, Minerva, Ceres, Vulcan, Juno, Mars, Mercury, Diana, Venus, and Vesta.

were sacrificed to him? Why were the narcissus and daffodil sacred to him? 5. How was he represented? 6. Who was Plutus? Why was he represented as injudicious and blind? Why as lame? Why timid? Why with wings? 7. Who was Somnus? What of his palace? How was he represented? Who was Morpheus?

XXVII. — 1. Were there other deities besides those already mentioned? 3. Who was

2. These twelve deities being held in the greatest reverence, especially by the Athenians, their portraits were placed in a gallery called the Ceramicus. We shall now proceed to describe some of the inferior gods who were considered terrestrial.

3. Latona was the daughter of Phœbe and of Corus the Titan. She was at one time a celestial goddess, but her beauty was so great, that she was admired by all the gods, and especially by Jupiter. This excited the jealousy of Juno, and she caused Latona to be cast out of heaven, and sent the serpent Python to persecute her.

4. Latona wandered from place to place. The heavens would not receive her again. Terra, or the earth, refused to give her a resting place, fearful of offending Juno. The serpent Python pursued and terrified her.

5. At length Neptune was moved with pity for the fugitive. The island Delos used to wander through the Ægean Sea; sometimes it appeared above the waters, and then sunk below them. Neptune struck the island with his trident. It became immovable, and Latona flew there in the shape of a quail. Here her children, Apollo and Diana, were born.

6. But Juno did not cease to persecute her, and Latona was obliged to fly from Delos. She travelled over the greatest part of the world, and at last arrived at the country of Lycia, in Asia. Here she wandered through the fields when the heat of the sun was very great. She had become faint and thirsty, when seeing a spring in a cool valley, she ran towards it with great joy.

7. The goddess knelt down to quench her thirst in the cool waters. Some rude peasants, who were employed in weeding a marsh, drove her away. Latona earnestly begged them to have mercy upon her.

——Why hinder you, said she,
The use of water that to all is free?
The sun, the air, the pure and cooling wave,
Nature made free; I claim the boon she gave:
My tongue wants moisture, and my jaws are dry
Scarce is their way for speech; for drink I die;
Water to me were nectar.

8. But the peasants were deaf to her entreaties. Latona turned round, as she was leaving the valley, and called to Jupiter to punish their barbarity. Immediately they were all changed into frogs.

9. Niobe was the daughter of Totalus, and the wife of Amphion, King of Thebes. She had fourteen beautiful children, of whom she was very proud. She had the imprudence to scoff at Latona, and to say that she herself had a better right to altars and sacrifices than the mother of Apollo and Diana.

10. Upon hearing this, Latona desired her children to punish the proud Niobe. Diana and Apollo armed themselves with arrows, and hastened to obey their mother. The sons of Niobe were pierced with the darts of Apollo, and her daughters were destroyed by Diana.

Latona? What happened to her? 4. What of the serpent Python? 5. What did Neptune do with the island Delos? 6. Why was Latona obliged to fly from Delos? Where did she at last arrive? 7. What of Latona and the peasants? What did Latona say? 8. How were the peasants punished? 9. Who was Niobe? How did she offend Latona?

The unfortunate Niobe, deprived of her children, wandered into the wilderness, and wept bitterly. The gods pitied her, and changed her into a stone.

11. Latona was worshipped at Argos and Delos, and was *consoled* for her misfortune by seeing her children receive divine honors.

CHAPTER XXVIII.

Aurora.



Aurora.

1. AURORA was the goddess of the morning, the sister of the sun and moon, and the mother of the stars and winds. She was the daughter of Terra and Titan, or, as some say, of Hyperion and Thea. She married Astræus, son of the Titans. The poets represent her as sitting in a golden chariot, drawn by horses as white as snow.

2. A brilliant star sparkles upon her forehead. With her rosy fingers she opens the gates of the east, lifts the dark veil of night, and pours dew upon the grass and flowers. The stars fade at her approach, for they know that the rosy clouds which surround her foretell the arrival of the sun.

3. Aurora also married Tithonus, a Trojan prince. Tithonus prayed her to grant him immortality. The goddess obtained this

10. How were her children destroyed? Into what was she changed by the gods? 11. What of the worship of Latona?

XXVIII.—1. Who was Aurora? Her parents? How do the poets represent her? 3. Who was Tithonus? What did he ask of Aurora? 4. Into what was he changed?

gift for him ; but she forgot to ask for the vigor, youth, and beauty, which alone could make immortal life desirable.

4. Therefore, Tithonus became old and infirm. Weary of life, he prayed to Aurora to let him die. The goddess could not grant this prayer, but she changed him into a grasshopper.

5. This insect was considered by the ancients as peculiarly happy and long-lived. The Greek poet Anacreon says,

Oh thou, of all creation blest,
Sweet insect, that delight'st to rest
Upon the wild wood's leafy tops,
To drink the dew that morning drops,
And chirp thy song with such a glee,
That happiest kings may envy thee !
Whatever decks the velvet field,
Whate'er the circling seasons yield,
Whatever buds, whatever blows,
For thee it buds, for thee it grows.



Pan.

6. Pan was the god of shepherds and huntsmen, and the most eminent of all the rural deities. He was born in Arcadia, and was the son of Mercury. His mother was generally supposed to be Dryope, an Arcadian nymph.

7. He invented the pastoral flute, with seven tubes, which he called Syrinx ; a nymph of that name, whom he loved, fled from him, and the gods changed her into a bundle of reeds. All strange noises heard in solitary places were attributed to Pan. For this reason, fear without cause is called a *panic*.

8. He was represented as a grotesque figure, half man and half beast. He had a long beard, and the horns, legs and feet of a goat.

5. Repeat the verses of Anacreon on the grasshopper. 6. Who was Pan ? What of his birth ? 7. What did he invent ? Who was Syrinx ? Into what was she changed ?

He had a ruddy complexion. His head is crowned with pine, and he holds in one hand a staff, and in the other his pipe of reeds.



Pan and Apollo.

The nymphs danced around him, and the gods themselves were cheered by his music. He even taught that art to Apollo.



Flora.



Comus.

9 Flora was the goddess of flowers and gardens. She was

8 How was Pan represented? 9. Who was Flora? How was she described? What

described as a beautiful female, blessed with perpetual youth. She wore a crown of flowers, her robe was covered with garlands of roses, and she held a cornucopia, or horn of plenty.

10. *Comus* was the god of revelry and feasting. He presided over entertainments, and was usually represented as a young and drunken man, sometimes with a torch in his hand, and at other times with a mask. Though standing upright, he appeared more asleep than awake, except when somewhat excited. During his festivals, men and women often exchanged dresses with each other. Perhaps this may be an allegory, to set forth that excess in drinking makes women bold, and men oftentimes effeminate.



Pomona.

11. *Pomona* was the goddess of fruit-trees, and is represented in the prime of beauty and health, decorated with the blossoms of fruit-trees, holding in her hand a branch loaded with apples.

12. *Æolus* was the god of the winds. He lived in one of the *Æolian* islands, which received their name from him. He had the power of foretelling winds and tempests long before they arose; and could also raise and control them at his will. When *Ulysses* visited this god in his island, *Æolus* gave him a bag, in which all the contrary winds were tied up, in order that he might have a speedy passage.

13. The companions of *Ulysses*, desirous of knowing what this bag

did she wear? 10. Who was *Comus*? What happened during his festivals? What may perhaps be meant by this? 11. Who was *Pomona*? How was she represented? 12. Who was *Æolus*? Where did he live? What power had he? What did he give

contained opened it. The winds rushed out, and destroyed the whole fleet, with the exception of the ship which carried Ulysses.



Æolus.

It is supposed that Æolus was a skilful astronomer and natural philosopher, and that he invented sails, for which reason the poets called him the god of the winds.



Astrea.

14. Momus was the god of pleantry and folly, and was born of Ulysses? 13. What happened to the fleet of Ulysses? 14. Who was Momus? Why

Night and Sleep. His constant employment was laughing at the other gods, and turning them into ridicule. At length, growing tired of his observations upon their conduct, they drove him from heaven.

15. Astrea was the goddess of justice, and was sometimes called the daughter of Themis. At other times she was confounded with that goddess, who was a daughter of Cælus and Terra. Astrea lived upon earth in the golden age, but the wickedness and impiety of men drove her to heaven.

16. She was represented as a stern and majestic goddess. In one hand she held a balance, in which she weighed the good and bad actions of men. In the other she held a sword, to show her power of punishing the wicked. Over her eyes is a bandage, to represent the impartiality with which she listened to persons of all conditions.

17. Terminus was the god of boundaries. It was his office to see that no one usurped the land of his neighbor, or encroached beyond his own limits. His image was a stone head, without feet or arms, to intimate that he never moved from the place where he was stationed.

18. Nemesis was the goddess of vengeance. She was the daughter of Nox and Oceanus. She rewarded virtue, and punished vice. In Attica she had a celebrated statue, sculptured by Phidias.

CHAPTER XXIX.

The more ancient Gods.

1. THE most ancient of all the Grecian deities was Chaos. The word chaos means a rude and shapeless mass of matter. In this condition the poets suppose the world to have existed before an Almighty voice called the confused elements into order. Chaos was the consort of darkness, and of them was born Terra, that is, the earth. Thus the obscure fiction of the poets agrees with the inspired account given us by Moses:

2. "And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

3. Although we have mentioned the notions of the Greeks in regard to their earliest deities, it may be well to notice them a little more in detail. Terra, the earth, married Cælus, or heaven. Their children were Titan and Saturn. Titan was the elder son, but he gave up his

was he banished from heaven? 15. Who was Astrea? What of her? Why did she leave the earth? 16. How was she represented? Why is she represented as blind? 17. Who was Terminus? What was his office? His image? 18. Who was Nemesis? What of her statue?

XXIX — 1. Who was Chaos? What do the poets suppose of Chaos? What of the

dominion to his brother Saturn, who thus became the king of heaven and earth. Saturn married his sister Ops, otherwise called Rhea.



Saturn.

4. The reign of Saturn was called the golden age. The earth produced subsistence for its inhabitants without culture; war was unknown. All things were in common, and Astrea, the goddess of justice, ruled over the actions of men.

5. But Saturn had received his kingdom from Titan upon one condition. He had made a solemn promise to devour all his male children. His wife, Ops, hid one of these children, and brought him up unknown to Saturn. This child was Jupiter. Titan therefore made war upon Saturn. He was assisted by his half-brothers, the gigantic Titans.

6. Each of these Titans had fifty heads, and a hundred hands. They deprived Saturn of his kingdom and liberty. Jupiter then arose, and assembled the modern gods on Mount Olympus. The Titans collected their forces on Othrys, an opposite mountain, and the war of the gods began.

7. This war lasted for ten years, when Jupiter called the Cyclops to his assistance, together with some mighty giants, who owed to him their deliverance from confinement. These joined him in battle. And now Olympus was shaken to its foundation. The sea rose, the earth groaned, and the mighty forests trembled.

8. The thunderbolts were hurled from the mighty hand of Jupiter.

account given by Moses? 3. Who was Terra? What of Titan? Saturn? 4. What of the reign of Saturn? 5. What was the condition upon which Saturn received his king-

The lightnings flashed and the woods blazed. The giants, in return threw massy oaks at the heavens, piled the mountains upon each other, and hurled them at the Thunderer. Jupiter was victorious, and released his parents from captivity.

9. But Saturn was afterwards deposed by Jupiter, and took refuge in Italy. He was highly honored there, and became King of Latium, a part of Italy, which lies along the Mediterranean Sea. He taught his subjects agriculture and other useful arts.

10. Saturn was represented as an old man bent with age and infirmity, and was deemed the god of time. He held a scythe in his right hand, and in his left a child, which he was about to devour. By his side was a serpent biting its own tail, which is an emblem of time, and of the revolution of the year.

11. When Saturn was expelled from his throne, the ancient gods were nearly forgotten; they seemed to retreat behind mysterious clouds and mist. Jupiter became the first of the gods, and the father and king of heaven.

CHAPTER XXX.

Nymphs, Satyrs, etc.

1. THE imagination of the ancients filled all nature with an invisible and poetic creation. To them, the dark grove, the shady valley, the cool rivulet, and every solitary scene, appeared the haunt of these half divine beings, whose existence formed a mysterious link between gods and men; more beautiful than mortals, less sacred than the gods.

2. In the deep gloom of the forests, the Dryads dwelt, while the Hamadryad lived in the oak, with which she was born, and with which she died. The Oread roamed over the mountains, in pursuit of the swift stag, or the young Naiad leaned upon her urn, bending over the cool fountain which reflected her divine image.

3. When the shepherd wandered through the shady groves of Arcadia, his imagination represented these airy beings around him. He heard their soft voices whispering through the leaves; or if, fainting from the heat of the noonday sun, a spot more peculiarly favored by nature met his view, — a cluster of shady trees, or a clear brook, whose bubbling waters sparkled over the flowery turf, a mysterious charm seemed to invest the solitary scene; and fancy pictured the white feet of the retreating nymphs, glancing through the dark foliage.

4. When the huntsman, in the keen excitement of the chase, followed the deer over the lonely mountains, and the shades of night began to veil the surrounding objects, the fleet Oread, with bow and

dom? What of Jupiter? 6. Who were the Titans? 7, 8. Describe the battle with the Titans. 9. What became of Saturn? 10. How was Saturn represented?

XXX. — 1. What of the imagination of the ancients? 2. What beings were supposed to live in the forests? In the mountains? In the fountains? 3. Describe the

quiver, bounded past him. He saw her, with step more than mortal, spring down the deep descent, and join the train of the huntress queen.

5. Then beside the lonely rock, in the dark and mystic recess, the ear was startled by the discordant laugh of the half-human Satyr or the mocking Faun. The credulous peasant, as he fled affrighted from the sound, believed that he beheld a band of these grotesque creatures dancing under the spreading oak, with their features expressive of mockery, and their human shape disfigured by the horns and feet of a goat, forming the link which connected the brute creation with the human family.

6. Every river, grove, and valley, was animate with life. The silent shores of the sea were peopled by the green-haired Nereides. In grottos and rocky caves, where bright spars and colored shells were arranged in fantastic variety, these sea-nymphs were accustomed to dwell. Altars smoked in their honor, along the sea-coast, and offerings of milk, oil, and honey, were laid there by the mariner, who came to implore their favor and protection.

7. At night, their light forms glided along the shore, with coral and pearls glittering in their long tresses. But when Triton blew a blast upon his silver sounding shell, they plunged into the blue waters, and dived into the deep to attend the car of Amphitrite.

At eventide, when the shore is dim,
And bubbling wreaths with the billows swim,
They rise on the wing of the freshened breeze,
And flit with the wind o'er the rolling seas.

8. While the enlightened mind rejects these fantastic superstitions, it cannot but allow that the credulous worshipper of the heathen gods, to whom all nature seemed replete with divine beings, was superior to the modern unbeliever, who can behold the wonders of the universe with an unmoved eye; who can view the sun sinking on the bosom of the ocean; the blue sky spangled with stars; all that creation has of the beautiful and terrible, without tracing that sublimity and beauty to a divine source; without feeling that

"There is a power whose care
Teaches thy way along the pathless coast,
The desert and illimitable air,
Lone wandering, but not lost."

CHAPTER XXXI.

The Muses, Graces, and Sirens.

1. THE Muses were nine sisters, daughters of Jupiter and Mnemosyne. Their names were Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

feelings of the Arcadian shepherd. Of the huntsman. 5. What was believed of the Fauns and Satyrs? 6, 7. What of the Nereides? 8. What may be said of the worshippers of the heathen gods?

XXXI. — 1. Who were the Muses? What were their names? 2. What of Calliope?

2. Calliope presided over eloquence and heroic poetry. Clio was the muse of history. Erato was the muse of eloquence or lyric



The Muses.

poetry. Euterpe presided over music. Melpomene was the muse of tragedy; Polyhymnia, of singing and rhetoric.



The Muses.

3. Terpsichore was the muse of dancing; Thalia, of pastoral or comic poetry; Urania, of astronomy. She also presided over hymns and sacred subjects.

4. The principal abodes of the muses were the celebrated mountains, Parnassus, Pindus, and Helicon. On the descent of Parnassus, was the Castalian spring. The fountain of Aganippe was on Mount Helicon, and higher up on the same mountain was the inspiring Hippocrene, which gushed forth from under the hoof of the winged horse Pegasus.

Clio? Erato? Euterpe? Melpomene? Polyhymnia? 3. What of Terpsichore? Thalia? Urania? 4. Where were the abodes of the muses? What of Aganippe and

5. The worship of the muses was very universal. No poet ever commenced his lays without a solemn invocation to the immortal nine. Among the Thespians, especially, they were held in high honor.



The Graces.

6. The Graces were three sisters, daughters of Jupiter and Eury-nome, a sea-nymph. They were called Aglaia, Thalia, and Euphrosyne. In Olympus they surrounded the throne of Jupiter. They were also the constant attendants of Venus, since beauty without grace is but a dead picture.

7. Temples and altars were erected everywhere to their honor. Their dominion was acknowledged both in heaven and on earth. They were represented as young, and lightly dressed, their hands joined, and in a dancing attitude. Sometimes the Hours, or the children of Jupiter and Themis, mingled with them in chorus.

8. The Sirens were three sea-nymphs, daughters of the muse Mel-pomene, and the river Achelöus. They had the faces of beautiful women, but the bodies of flying fishes. They dwelt near the promontory Pelorus, in Sicily.

9. There, with the sweetness of their voices, they allured all who passed by these coasts. And when, by their melodious music, they had charmed their listeners into a deep sleep, they took them from the ship, and drowned and devoured them.

Hippocrene? 5. What of the worship of the muses? 6. Who were the Graces? What of them? 7. What of their worship? How were they represented? 8. Who were the Sirens? 9. What of their music?

CHAPTER XXXII.

Furies, Fates, Harpies, Lares, and Manes.



The Furies.

1. THE Furies were said to have sprung from the drops of blood which flowed from the wound given by Saturn to his father Cælus. They were three in number. Their names were Tisiphone, Megæra, and Alecto. It was their office to punish the guilty both in the infernal regions and upon earth.

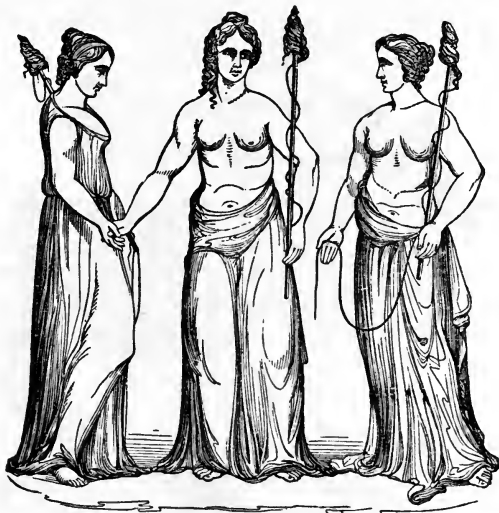
2. The earthly criminal was afflicted by them with the stings of conscience. In hell, their punishment was constant torture and flagellation. Their worship was universal; but no one dared to pronounce their names, or to look upon their temple. Turtle doves and sheep, with branches of cedar and hawthorn, were offered to them.

3. They had the faces of women, but grim and terrible. Their garments were black, and spotted with blood. They held lighted torches, daggers, and whips of scorpions. Snakes wreathed and twined round their heads, and lashed their necks and shoulders:

With serpents girt alike, and crowned with hissing hair.

XXXII. — 1. Who were the Furies? What were their names? What was their office? 2. What of the punishment inflicted by them? What of their worship?

4. As the three Furies punished the guilty, so the three *Fates* sternly pronounced their sentence. Their names were Clotho, Lachesis, and Atropos. They were the daughters of Nox and Erebus, and their power was very great. To them was entrusted the management of the fatal thread of life.



The Fates, or Parcæ.

5. Clotho drew the thread between her fingers; Lachesis turned the wheel; and Atropos cut the spun thread with a pair of scissors. Their decrees were unalterable. They are generally described as three old women, dressed in robes of white ermine, bordered with purple. They wore chaplets made of wool, and interwoven with the flowers of the narcissus.

6. The Harpies were three voracious monsters, with the faces of women, the bodies of vultures, and the claws of dragons.

At length I land upon the Strophades;
Safe from the danger of the stormy seas:
Those isles are compassed by th' Ionian main;
The dire abode where the foul Harpies reign:
Where from the mountain tops, with hideous cry,
And clattering wings, the hungry Harpies fly:
They snatch the meat; defiling all they find;
And parting leave a loathsome stench behind.

7. To them we may add the three Gorgons, who were very beauti-

3. How were they represented? 4. What was the duty of the Fates? What were their names? 5. What were their severa. offices? What of their decrees? How wer the

ful, but whose heads were covered with vipers instead of hair. Whoever beheld them was struck with terror, and changed into stone.

8. Another class of divinities were the Lares, or Penates, household gods, who presided over hospitality. The hearth was their altar, and was considered a sanctuary for strangers.

9. The Manes were infernal deities who presided over sepulchral monuments. Sometimes, by Manes, the souls of the departed only are signified.

CHAPTER XXXIII.

Demi-gods and Heroes.

1. AMONG the ancients, when any person, by his superior knowledge, beneficence, or valor, raised himself above the age in which he lived, and the persons by whom he was surrounded, his actions were frequently magnified, by the credulity of the vulgar, into deeds worthy of the gods themselves. After the death of these distinguished persons, flattery and superstition led the people to offer them divine honor. Some were worshipped as heroes; others were adored as gods.



Hercules.

2. 'Truth and falsehood became so blended together in their history,

Fates described? 6. Who were the Harpies? 7. What of the Gorgons? 8. Who were the Lares? 9. The Manes?

XXXIII.—1 What of the superstition of the ancients? 2. What of the history of

as to render it impossible to draw any distinct line between them. Viewed through the mist of ages, the heroes of antiquity are considered as beings of a higher order, who, though born on this earth, by their deeds and their fame have risen to the skies.



Jason.

3. Hercules, who stands at the head of the deified heroes of Greece, has been already noticed ; but we may here briefly sketch his life. He



Theseus.

was the son of Jupiter and Alcmena, Queen of Thebes. In his infancy, he strangled two serpents, sent by the jealous Juno to destroy him.

antiquity? 3. Who was Hercules? What did he do in his infancy? 4. What of his

4. Armed by Minerva, Apollo, and Vulcan, he went forth and performed the arduous labors which have placed his name among the immortals. He was represented as a strong man, with the hide of the Nemean lion over his skin. In his hand he held a rough and knotted club.

5. The chief exploits of Jason and Theseus have been detailed. We must not omit to mention the Centaurs, a people half man, half horse, supposed to live in Thessaly. Although of a savage character in general, one of them, named Chiron, possessed great accomplishments. He was visited by the Argonauts, in their expedition, and the scene is thus described by one of the poets :

We entered straight a spot of gloomy twilight shade ;
There on a lonely couch the Centaur huge was laid ;
At length unmeasured, stretched, his rapid legs were thrown,
And shod with horny hoofs reclined upon the stone.
The boy Achilles stood erect beside the sire,
And swept with pliant hand the spirit-soothing lyre.
But when the Centaur saw the noble kings appear,
He rose and kissed and brought them dainty cheer :
The wine in beakers served ; the branchy couches spread
With scattered leaves, and placed each guest upon his bed



Centaur.

6. The idea that Achilles was instructed in music by Chiron, seems to be extensively entertained, for in one of the houses of Hercules

labors? How was he represented? 5. What of the Centaurs? What of Chiron? Describe the visit of the Argonauts. 6. What is said of the idea that Achilles was

neum, a picture was discovered, representing the Centaur giving him lessons on the harp.



Achilles and Chiron.

7. The Centaurs did not all possess the gentlemanly breeding of Chiron, and it is recorded, among the celebrated poets of Theseus, that he overcame them in a fierce encounter.



Castor and Pollux.

8. Castor and Pollux were twin brothers, and sons of Jupiter and Leda. Castor was very skilful in riding and managing horses, and

Instructed in music by Chiron? 7. Were all the Centaurs equal to Chiron? 8. What of Castor and Pollux? What of the expedition to Colchis? 9. How did they

Pollux in wrestling. These two brothers accompanied the Argonauts on their expedition to Colchis. During the voyage a dreadful tempest arose, when two flames were seen to play round the heads of Castor and Pollux, and immediately the storm abated.

9. Jupiter permitted them to enjoy immortality by turns. Thus they alternately lived and died every six months. They were drawn as two youths riding side by side, upon white horses, armed with spears, and a glittering star upon their heads.

10. Perseus was the son of Jupiter and Danae, who was the daughter of Acrisius, King of Argos. He received from Mercury a pair of wings and a diamond dagger. Pluto gave him a helmet which had the power of rendering the wearer invisible; and Minerva a shield of brass, which reflected images like a looking-glass. He cut off the head of the Gorgon Medusa, and, as he carried it over the sandy deserts of Libya, the drops of blood that fell from it produced the innumerable serpents which have ever since infested that country.

11. Being inhospitably received on his journey by Atlas, King of Mauritania, he showed him the Gorgon's head, which changed all who looked on it into stone. Atlas instantly became the mountain, which still bears his name in the northern part of Africa.



Perseus.

12. On the coast of Ethiopia, he beheld the beautiful Andromeda chained to a rock, and a sea-monster going to devour her. He

enjoy immortality? How were they represented? 10. Who was Perseus? What did he receive from Mercury, Pluto, and Minerva? What is the cause of the serpents in

showed the head of Medusa to the monster, who became a stone. He then unloosed Andromeda, and married her.

13. The winged horse Pegasus sprang from the blood of Medusa's head when Perseus cut it off. This horse flew to Helicon, where it became the favorite of the Muses.

CHAPTER XXXIV.

Esculapius, etc.

1. ESCULAPIUS was the son of Apollo and the nymph Ceronis. He was a physician to the Argonauts, and after his death was worshipped as the god of medicine. His instructor was Chiron, the Centaur. He restored so many to life by his knowledge of the medicinal properties of herbs, that Pluto complained of it to Jupiter.

2. Jupiter struck Esculapius with thunder, and Apollo revenged the death of his son by killing the Cyclops, who forged the thunder-



Esculapius.



Hygieia.

bolts. He was drawn as an old man with a long beard and a laurel crown, and leaning upon his cane.

Libya? 11. What of Atlas and the Gorgon's head? 12. How did Perseus rescue Andromeda? 13. What of the winged horse Pegasus?

XXXIV.—1. Who was Esculapius? What may be said of him? How did he offend Pluto? 2. How was Esculapius killed? How did Apollo revenge his death? How was

3. Esculapius was the father of Hygeia, who was worshipped as the goddess of health, but by most authors is considered the same as Minerva.



Prometheus.

4. Prometheus was the son of Iapetus and a sea-nymph. He climbed the heavens by the assistance of Minerva, and stole celestial fire from the wheel of the sun's chariot. He then formed a man of clay, and gave him life by means of this fire. To punish Prometheus for his presumption, Jupiter commanded Mercury to chain him to Mount Caucasus, and sent a vulture, which continually gnawed his liver.

5. Prometheus was the father of Deucalion, King of Thessaly, in whose reign the whole earth was overwhelmed by a deluge. The impiety of mankind provoked Jupiter to destroy them. No one was saved but Deucalion and his wife Pyrrha, by means of a vessel which Prometheus advised his son to build.

6. Atlas was the brother of Prometheus, and King of Mauritania. He was changed by Perseus into the mountain of that name in Africa, which is so lofty that it was supposed to touch the heavens.

7. Orpheus was the son of Apollo and the Muse Calliope. He played so sweetly on his father's lyre, that he tamed the wild beasts of the forests, and stayed the course of the rivers. Even the lofty trees bent to listen to his music. His wife Eurydice, whom he tenderly loved, was bit by a serpent that was lurking in the grass, and died of the wound.

8. Orpheus, disconsolate for her loss, descended to the gloomy abode of Pluto, and resolved to obtain her or die. At the sound of his divine lyre, the wheel of Ixion stopped, and the stone of Sisyphus stood still; Tantalus forgot his thirst, and even the Furies relented.

he represented? 3. Who was Hygeia? 4. Who was Prometheus? How did he offend Jupiter? How was he punished? 5. Who was Deucalion? What of the deluge? 6. Who was Atlas? Into what was he changed? 7. Who was Orpheus? What effect had his music? What of Eurydice? 8. How did Orpheus attempt to regain her? 9. Upon

9. Proserpine was moved by his sorrow, and the grim King of Hell forgot his sternness, and consented to restore Eurydice, provided he forbore to look back at her until he had reached the light of day. Orpheus joyfully consented to this condition, but just as the upper regions of the air appeared in sight, he turned back to look at his long lost Eurydice, and she vanished from his eyes.



Atlas.



Orpheus.

10. After this, Orpheus fled forever from mankind. His lyre was silent. The Thracian women, enraged because he avoided their society, attacked and killed him, during the feast of Bacchus. They threw his head into the Hebrus, and as it was carried down into the Ægean sea, it was heard to murmur the name of Eurydice.

11. Amphion was another celebrated musician, son of Jupiter and Antiope. He raised the walls of Thebes by the music of his lute, which he received from Mercury.

12. The fable of his moving stones and raising the massy walls of Thebes by the music of his lyre, has been explained to mean that by the convincing power of his eloquence, he constrained a wild and uncivilized people to build a defence, and protect themselves from their enemies.

what condition did Pluto consent to restore her? Did Orpheus succeed in rescuing her?
10. What became of Orpheus? 11. Who was Amphion? What fable is there about the
power of his lute? 12. How has this fable been explained?

CHAPTER XXXV.

General View of Grecian Mythology.

1. FROM the sketch we have given, it is obvious that the lively imagination of the Greeks had peopled the air, and the earth and the sea, with a variety of beings endowed with more than mortal power. Every object in nature, every human quality of thought or emotion, had its representative in the long list of celestial personages.

2. Not only the extraordinary but the common incidents of life were explained by the interference of the gods. The thunder was the voice of Jupiter, and the lightning his spear. The breeze of summer was the impulse given by the wing of Zephyr, and the echo of the forest was the voice of a goddess. The affection of lovers was decreed by Venus, and the anxiety of the enamored bosom was the smart inflicted by Cupid's arrow.

3. In battle, Mars led the way, while the several gods took part in the strife, furnishing their favorites with charmed arms, and endowing them with supernatural skill and power. On the sea, Neptune was supposed to be a vigilant observer of events, and when the billows raged, it was imagined to be a manifestation of his fury.

4. If the winds arose, Æolus was the author of the blast; if a cloud sailed through the sky, it was the chariot of Jupiter. The morning was introduced by the rosy-fingered Aurora; the rainbow indicated the presence of Iris. All earth was a kind of heaven, and heaven was upon earth.

5. Thus the Greek mythology was a religion formed upon imagination. It was a beautiful, though in some respects a fearful dream, where there was much meaning and connection. In it allegory and true history were mixed and blended together; and although it was neither founded upon reason nor revelation, yet it shadowed forth sublime truths in dark and mysterious images.

6. It must be admitted, however, that the physical was much more prominent than the moral, in the divinities shaped out by the imagination of the Greeks. Their gods, represented as mingling in the affairs of mortals, frequently lent their superior power and intelligence to the promotion of schemes of vice and villany. They were animated by envy, malice, and all the evil passions to which men are subject, and they did not hesitate to adopt any measures, however base, to gratify their nefarious purposes. Even Jupiter, the King of Heaven, is described as acting a very profligate part on earth.

7. Yet, strange as it may seem, most of the Greeks appear to have been impressed with sincere religious feelings. The stories of their gods had come down to them with the authority of antiquity, and habit made them bow to beings whose characters their reason could not approve.

XXXV. — 1. What of the imagination of the Greeks? 2. What was thought by the Greeks of the common incidents of life? What of the thunder? The lightning? The summer breeze? The echo? What of lovers? 3. What of the gods during war? What of Neptune? 4. What of Æolus? Aurora? Iris? 5. What may be said of the mythology of the Greeks? 6. How were the gods frequently represented? How were they animated? What of Jupiter? 7. How do the Greeks seem to have been impressed?

8. It seems impossible, however, that the sages, philosophers, and other persons of cultivated intellect, who flourished in Greece, could have reposed faith in the tissue of gross and extravagant fables of which this mythology was composed, and, in reality, it is known that Socrates and others of the wisest men of antiquity rejected the popular belief, and, observing the unity of design which is apparent in all the works of nature, rightly concluded that the whole universe must have been created by one omnipotent and omniscient God, the sovereign and ruler of all.

CHAPTER XXXVI.

Future State.—Rewards and Punishments.

1. THE Greeks believed in the immortality of the soul and a future state of rewards and punishments. They imagined, that, after death, the souls of men descended to the shores of a dismal and pestilential stream, called the Styx, where Charon, a grim-looking personage, acted as ferryman, and rowed the spirits of the dead across the melancholy river, the boundary of the dominions of Pluto.

2. To obtain a passage in Charon's boat, it was necessary that the deceased should have been buried. Those who were drowned at sea, or who were in any other manner deprived of the customary rites of sepulture, were compelled to wander about on the banks of the Styx for a hundred years, before being permitted to cross it.



Charon.

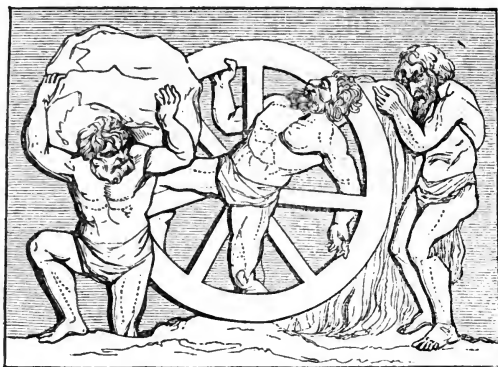
3. After quitting the vessel of Charon, the trembling shades advanced to the palace of Pluto, the gate of which was guarded by a monstrous dog, named Cerberus, which had three heads, and a body

How had the stories of their gods come down to them? 8. What of the sages and philosophers? What of Socrates?

XXXVI.—1. In what did the Greeks believe? What did they imagine would happen after death? Who was Charon? What of him? 2. What was necessary in order to

covered with snakes instead of hair. They then appeared before Minos, Rhadamanthus, and Acanthus, the three judges of the infernal regions, by whom the wicked were condemned to torments, and the good rewarded with heavenly pleasures.

4. Tartarus, the place of punishment, was the abode of darkness and horror. There Tantalus, for a vile crime done in life, remained perpetually surrounded with water, which fled from his lips whenever he attempted to quench his burning thirst, while over his head hung branches laden with the most inviting fruits, which shrunk from his grasp as often as he stretched out his hand to pluck them.



Sisyphus, Ixion, and Tantalus.

5. There also was Ixion, bound with serpents to the rim of a wheel, which, constantly revolving, allowed no cessation of his agonies. Another variety of punishment was allotted to Sisyphus, who was condemned to the endless task of rolling a huge stone up the side of a steep mountain, which he had no sooner accomplished than it rolled down again to its former place. On one side criminals were writhing under the merciless lash of the avenging Furies, and on another were to be seen wretches surrounded with unquenchable flames.

6. Elysium, the abode of the blessed, was a region of surpassing loveliness and pleasure. Groves of the richest verdure, and streams of silvery clearness, were to be met with on every side. The air was pure, serene, and temperate; the birds continually warbled in the woods, and a brighter light than that of the sun was diffused throughout that happy land. No cares nor sorrow could disturb its inhabitants, who spent their time in the enjoyment of those pleasures they had loved on earth, or in admiring the wisdom and power of the gods.

obtain a passage in his boat? What became of those who were drowned? 3. What happened after having crossing the Styx? What of Cerberus? Minos, Rhadamanthus and Acanthus? 4. What was Tartarus? What of Tantalus? 5. What was the punishment of Ixion? Of Sisyphus? What of the Furies? 6. What of Elysium? What of the groves? The air? The enjoyments of the blessed?

CHAPTER XXXVII.

Religious Rites. — Temples. — Priests.*Offering sacrifice at a Temple.*

1 THE Greeks were preëminently an imaginative people, and, accordingly, both their mythology and their religious rites were calculated rather to amuse the fancy than to interest the feelings or improve the heart. Their public worship was altogether ceremonial.

2. In magnificent temples they invoked and offered sacrifices to the gods. Animals, and in some cases children and captives, were offered upon their altars. The solemn festivals of their religion consisted of pompous processions, public games, dramatic entertainments, feasting, and masquerading. To these were added, in the worship of Bacchus, drunkenness, indecency, uproar, and every species of licentiousness.

3. The temples were erected, some in valleys, some in woods, and others by the brink of a river or fountain, according to the deity who was destined to inhabit them; for the ancients ascribed the management of every particular affair to some particular god, and appropriated to each a peculiar form of building, according to his or her peculiar character and attributes.

4. But when temples were first erected, the ancients still continued to worship their gods without any statue or visible representation of the divinity. It is supposed that the worship of idols was introduced among the Greeks in the time of Cecrops, the founder of Athens, in the year 1556 B. C.

5. At first these idols were formed of rude blocks of wood or stone, until, when the art of graving or carving was invented, these rough masses were changed into figures resembling living creatures. Afterwards, marble and ivory, or precious stones, were used in their formation, and lastly, gold, silver, brass, and other metals. At length, in

XXXVII. — 1. What is the mythology of the Greeks calculated to do? 2. What of their worship and festivals? What of the worship of Bacchus? 3. The temples? 4. What of the first worship of the idols? 5. What of the workmanship of these idols?

the refined ages of Greece, all the genius of the sculptor was employed in the creation of these exquisite statues, which no modern workmanship has yet surpassed.

6. The altars were commonly lower than the statues of the gods ; they were heaps of earth, ashes, or stone, arranged in a square or oblong form. Some were made of horn or brick ; while others, for greater beauty or splendor, were overlaid with gold. Some were intended for sacrifices made with fire ; upon others, animals were offered, to appease or propitiate the divinity ; while upon some, only cakes, fruits, or inanimate things, could lawfully be placed.

7. Temples, statues, and altars, were considered sacred, and to many of them was granted the privilege of protecting offenders. The Greek poets frequently make mention of this practice. Thus Euripides observes :

The wild beast is protected by the rocks,
And vile slaves by the altars of the gods.

8. It was no business of the priests to inculcate lessons of morality. The divine rule, do to others as you would have others do to you, was not yet discovered. The only doctrine taught by the priests was, that the gods demanded slavish adulation, and an outward show of reverence from their worshippers, who would be rewarded with the divine favor in proportion to the abundance and costliness of their offerings.

9. Besides the public services of religion, there were certain secret rites, performed only by the initiated, in honor of particular divinities. The most remarkable of these mystical observances were the feasts already noticed, celebrated at Eleusis, in Attica, in honor of the goddess Ceres. They were called, by way of eminence, *the Mysteries* ; and all who were initiated in them were bound by the most solemn oaths never to reveal them.

10. The Athenians alone were admissible to the Eleusinian rites, and they were very careful to avail themselves of their peculiar privilege, believing that those who died without initiation would be condemned to wallow forever in mud and filth in the infernal regions.

11. The penalty of death was denounced against all who should divulge these mysteries, or who should witness them without being regularly initiated ; but, notwithstanding the rigorous manner in which this law was enforced, sufficient disclosures have been made concerning them, to prove that they consisted principally of such mystical ceremonies, and optical delusions, as were fitted to excite the superstitious veneration and dread of the bewildered votaries.

12. Processions, gymnastic contests, music, and dancing, constituted an indispensable part of this religious festival, as well as of others, and the nocturnal orgies of the devotees were scarcely less extravagant and immoral than those of the Bacchanalians.

6. How were the altars constructed ? The materials of which they were made ? 7. What privilege was granted to temples ? 8. What of the priests ? 9. What may be said of the secret rites of the Greeks ? What of the Eleusinian Mysteries ? 10. How did the Athenians regard these rites ? 11. What penalty was attached to a betrayal of those secrets ? What has been discovered of them ? 12. Of what did they principally consist ?

CHAPTER XXXVIII.

Oracles.

The Pythoness at Delphi, delivering her oracles

1. THE gods were supposed to communicate with men, and to reveal the secrets of futurity by means of oracles, several of which existed in various parts of Greece. One of the earliest, and, for some time, the most celebrated of these was that of Dodona, in Epirus.

2. Near that place there was a grove of oaks, which, according to the superstitious belief of the ancients, chanted the message of Jupiter to devout inquirers. Black pigeons were also said to frequent this grove, and to give oracular responses.

3. The oracle at Dodona is believed to have owed its origin to an artful woman, who had been stolen from a temple of Jupiter in Egypt, and sold as a slave in Epirus. To escape from the evils of her degraded condition, she resolved to work upon the ignorance and credulity of those among whom she had been brought, and, stationing herself in the grove of oaks, which afterwards became so famous, she gave out that she was inspired by Jupiter, and could foretell future events.

4. The scheme succeeded, and she soon acquired great repute for her skill in divination; and, after her death, other artful persons were not backward in embracing a profession which was rewarded both with profit and respect.

XXXVIII. — 1. What were oracles? Which was the most famous? 2. What superstition was there in regard to a grove of oaks? What was believed of black pigeons? 3. What may be said of the oracle of Dodona? 4. How did the scheme succeed?

5. But by far the most celebrated of the Grecian oracles was that of Apollo at Delphi, a city built on the slopes of Mount Parnassus, in Phocis. At a very remote period it had been discovered, that, from a deep cavern in the side of that mountain, an intoxicating vapor issued, the effect of which was so powerful as to throw into convulsions both men and cattle.



6. The rude inhabitants of the surrounding district, unable to account for this phenomenon, conceived that it must be produced by supernatural agency, and regarded the incoherent ravings of those who had inhaled the noxious vapor as prophecies uttered under the inspiration of some god.

7. As the stupefying exhalation ascended out of the ground, it was at first conjectured that the newly-discovered oracle must be that of the very ancient goddess, *Earth*, but Neptune was afterwards associated with this divinity, as an auxiliary agent in the mystery.

8. Finally, the whole credit of the oracle was transferred to Apollo. A temple was soon built on the hallowed spot, and a priestess, named the *Pythoness*, was appointed, whose office it was to inhale, at stated intervals, the prophetic vapor. To enable her to do so without the risk of falling into the cavern, as several persons had previously done, a seat, called a tripod, from its having three feet, was erected for her accommodation directly over the mouth of the chasm.

9. Still, however, the Pythoness held an office which was neither

5. Where was the oracle of Apollo? What may be said of it? 6. What was believed by the inhabitants of the country? 7. What was the conjecture made in regard to the oracle? 8. What of the Pythoness? 9. What often happened to the Pythoness?

safe nor agreeable. The convulsions into which she was thrown by the unwholesome vapors of the cavern were in some instances so violent as to cause immediate death, and were at all times so painful that force was often necessary to bring the official to the prophetic seat.

10. The unconnected words which the Pythoness screamed out in her madness were arranged into sentences by the attendant priests, who could easily place them in such an order, and fill up the breaks in such a way, as to make them express whatever was most suitable to the interests of the *shrine*, which was the main object.

11. Lest the oracle should be brought into discredit, care was, in general, taken to couch the response in language so obscure and enigmatical, that, whatever course events should take, the prediction might not be falsified, or rather might appear to be verified. It may be observed that, in the course of time, the plan of simulating convulsions was most probably adopted by the chief agent in these impositions.

12. The fame of the Delphic oracle soon became very extensive, and no enterprise of importance was undertaken in any part of Greece, or of its numerous colonies in the islands and along the coasts of the *Ægean* and *Mediterranean* seas, without a consultation of the Pythoness.

13. The presents received from those who resorted to it for counsel, not a few of whom were princes or influential and wealthy leaders, formed a source of great and permanent revenue to the institution, and not only afforded the officiating priests a comfortable maintenance, but furnished also the means of erecting a splendid temple instead of the rude edifice which had been originally constructed.

14. The high veneration in which the Delphic oracle was held gave its directors a large share of influence in public affairs; an influence which they sometimes exerted in a most commendable manner in sanctioning and furthering the schemes of the statesmen, legislators, and warriors, who undertook to improve the political systems, reform laws and manners, or defend the liberties of Greece.

15. Like the *Olympian Festival*, it also formed a bond of union among the numerous independent communities of Greece, and, by lending the authority of the gods to measures of general utility, often repressed petty jealousies and quarrels, and excited all to study the common welfare.

CHAPTER XXXIX.

The Amphictyonic Council.

1. EVEN when the rest of Greece was vexed by civil war, the chosen territory of *Apollo* was undisturbed by the din of arms; and

10. How were the unconnected exclamations of the Pythoness arranged? 11. How was the credit of the oracle maintained? What may be observed of the convulsions of the Pythoness? 12. What of the importance of the Delphic oracle? 13. How were the priests of the oracle supported, and how was the temple erected? 14. How did the directors of the oracle use their influence? 15. What effect had it upon the independent states of Greece?

the security which it enjoyed, on account of its sacred character caused Delphi to become a place of deposit for much of the wealth of the states.

2. Lest the fear of divine vengeance should not prove a sufficiently strong consideration to deter the warlike communities, by which Delphi was surrounded, from plundering a temple in which so much treasure was accumulated, the sanctuary was placed under the special protection of the Amphictyonic Council.

3. This council consisted of two deputies from each of the principal states of Greece, and its duties were to effect, by its recommendation and authority, a settlement of all political and religious disputes which might arise between the various communities, and to decide upon proposals of peace or war with foreign nations.

4. The date of its establishment is uncertain, but it is supposed to have been in existence as early as the fourteenth or fifteenth century before the Christian era; that is to say, about two or three hundred years before the war of Troy. Amphictyon, its founder, is asserted by some to have been a king of Attica, and by others to have reigned over not only that district, but the whole of Greece to the south of Thessaly.

5. The Amphictyonic Council met twice a year; in autumn at the pass of Thermopylæ, on the northern frontier of Thessaly, and in spring at Delphi. Each deputy took an oath, to the effect that he would never subvert or injure any Amphictyonic city, and that, if such outrages should be attempted by others, he would oppose them by force of arms. He further swore, that if any party inflicted injury on the sacred territory of Delphi, or formed designs against the temple, he would use his utmost efforts to bring the offenders to punishment.

6. This council was sometimes of great use, and it would have been of much more, if the Greeks had been duly impressed with the importance of confederation as a means of advancing the general interest. But this, unfortunately, was not the case; and, consequently, except in a few great emergencies, the council appear to have had but little influence in preventing or suppressing civil dissensions and wars among the states of Greece.

CHAPTER XL.

Poetry of Period I. — Homer.

1. As in most other countries, poetry flourished in Greece earlier than prose. At a very remote period, Linus, Orpheus, and Musæus are said to have composed poetry; but although some verses, attributed

XXXIX. — 1. What of the security enjoyed by the oracle of Apollo? 2. By what other means was the Delphic temple protected? 3. What was the Amphictyonic Council? 4. What was the date of its establishment? Who was Amphictyon? 5. How often, and where did the council meet? What of the oath taken by the members? 6. Why was this council of no more use? What influence had it?

XL. — 1. What of the poetry of Greece? What of Linus, Orpheus, and Musæus?

to them, are still extant, it is now generally admitted that these must have been the production of more modern times



Homer.

2. Homer, the most ancient of the Grecian poets whose works have been preserved, is understood to have existed in the tenth century before Christ, or about three centuries previous to the appearance of any known prose writers in the land.

3. Respecting Homer very little is known with certainty; it has been even doubted whether such a man ever lived. It was not till about the year 540 B. C. that an Athenian ruler, named Pisistratus, employed some learned men to collect and arrange a series of poetical fragments, which had until then been preserved chiefly by oral tradition, and were popularly attributed to an early poet named Homer.

4. The collected pieces formed the two long epic poems, named the *Iliad* and the *Odyssey*, as now known to the world. Whether Homer was only a being of imagination, and how far, if he really existed, the

2. When did Homer live? 3. What is known of Homer? How were his poetical fragments collected? 4. What of the *Iliad* and *Odyssey*? What questions have been raised

poems written down by order of Pisistratus resembled those composed by the reputed author, are questions which have caused, and not without reason, very great dispute.

5. One circumstance, of which we can still judge, is certainly very favorable to the supposition that they were the work of one mind — namely, the uniform character of the composition. It must also be remembered, that, before written literature existed, oral tradition was very different from what it is now.

6. Poems and other compositions were not then left to chance remembrance, but were committed to memory by individuals who gained a living by reciting them, and who in turn taught them for price to others.

7. The biographers of Homer represent him as a blind old minstrel who went from place to place, reciting or singing his verses for livelihood. He is said to have lived about the year 900 B. C., and to have been a native of the isle of Scio, on the western coast of Asia Minor, which seems to account for the Ionic dialect in which his poems were written.

8. Many years after he had closed a life of penury and neglect, not fewer than seven considerable Grecian cities contended for the honor of having given birth to this inspired mendicant. Hence the poet has pointedly said, —

Seven Grecian cities strive for Homer dead,
Where living Homer begged his daily bread.

The island of Scio is nevertheless regarded as most likely to have been his birthplace.

CHAPTER XLI.

Poetry of Greece. — Homer. — Hesiod.

1. THE *Iliad* and *Odyssey* of Homer are long narrative poems, illustrative of events connected with the Trojan war. At the time when the *Iliad* opens, the tenth and last year of the siege has already arrived, and the remaining incidents and final result of the contest are successively described with great poetical power.

2. This is the whole subject of the twenty-four books or sections of the *Iliad*, yet the characters and scenes portrayed in the poem are so numerous as to add the strong charm of variety to its other beauties.

3. The leader on the part of the Greeks was Achilles, of whom many curious tales were told. He was taught war and music by the Thessalian Centaur, Chiron, and in infancy his mother, Thetis, dipped

about Homer? 5. What circumstance remains by which we can judge? What of oral tradition in ancient times? 6. How were compositions committed to memory? 7. How is Homer represented by his biographers? 8. What of him after his death? Where is he generally supposed to have been born?

XLII. — 1. What of the *Iliad* and *Odyssey*? 2. What is the subject of the *Iliad*? 3. Why

him in the river Styx, thus rendering him invulnerable, excepting the heel, by which she held him.



Achilles as the pupil of Chiron.

4. Hector was the leader of the Trojans, and it is said that more than thirty Greek chiefs fell by his hand. His character, as a son, a husband, a brother and a patriot, allowing for the rudeness of the age, is drawn with surpassing skill and power.

5. The immortal gods are represented as not only feeling a deep interest, but even making themselves active parties, in the war; which intermixture of divine and human agency in the poem has, of course, the effect of taking from it all natural probability; yet, leaving this objection aside, there is much in the Iliad to engage the attention of an inquirer into the early history of mankind.

6. It abounds with descriptions and incidents which throw a light upon either the time of action in the poem, or the time of its composition. Heroes are represented as in those days yoking their own cars; queens and princesses are busied in spinning; and Achilles kills his mutton with his own hand, and dresses his own dinner.

7. Yet these operations, tame and commonplace as they are, and vulgar as they might seem compared with the occupations of modern heroes and heroines, do not, in the hands of Homer, detract in the slightest degree from the dignified grandeur of the characters who perform them.

8. The general tone of the poem is grave and lofty, and it occasionally rises into sublimity. In the language there is often a surprising felicity, insomuch that one word will sometimes fill the mind of the reader with a perfect and delightful picture.

was Achilles? What stories are told of him? 4. Who was Hector? What of his character? 5. What interest did the gods take in the war? What effect does this circumstance have? 6. In what sort of incidents does the Iliad abound? How are heroes and princesses represented? 7. What is the effect of these circumstances in the hands of Homer? 8. What of the tone of the poem? The language? 9. In what does the great

9. But the great merit of the poem lies in the strength of thought, and the singular ardor of imagination which it displays. "No poet was ever more happy," says Dr. Blair. "in the choice of his subject, or more successful in painting his historical and descriptive pieces."

10. "There is considerable resemblance in the style to that of some parts of the Bible — as Isaiah, for instance — which is not to be wondered at, seeing that the writings of the Old Testament are productions of nearly the same age, and of a part of the world not far from the alleged birthplace of Homer."

11. The *Odyssey* has been said to resemble a work called forth by the success of a previous one, and ranks as a whole below the *Iliad*. It relates to the adventures which befell Ulysses, King of the island of Ithica, on his way home from the Trojan war.

12. Both this poem and the *Iliad* have continued for more than two thousand years to enjoy the admiration of mankind; and it is certainly a proof of surpassing merit, that no effort in the same style of poetry, though made under circumstances much more advantageous than those of the blind old minstrel, has ever been in nearly the same degree successful.

13. *Hesiod*, a poet much inferior in powers to Homer, whose contemporary he is generally supposed to have been, was the author of several poems of considerable merit, two of which, entitled *The Theogony*, or *the Generation of the Gods*, and *The Works and Days*, have come down to modern times.

14. Few of the events of *Hesiod's* life have been recorded, and of the scanty notices which we possess respecting him, some appear to be entitled to little credit. He was a native of Ascra, a town of Bœotia, and spent his youthful years in tending his father's sheep on the sides of Mount Helicon.

15. He gained a public prize in a poetical contest which took place at the celebration of funeral games in honor of a king of Eubœa. He lived to a great age, and is stated to have spent the latter part of his life in Locris, in the vicinity of Mount Parnassus.

16. Quiet and inoffensive in his disposition, it was still his fate to meet with a violent death. A Milesian, who resided in the same house with him, had committed a gross outrage upon a young woman, whose brothers, erroneously supposing that *Hesiod* had connived at the crime, included him in its punishment. They murdered both the innocent poet and the guilty Milesian, and cast their bodies into the sea.

merit of the poem consist? What was said by Dr. Blair? 11. What of the *Odyssey*? 12. How long have these two poems existed? What may be said of their merit? 13. What of *Hesiod*? What works of his are now extant? 14. What do we know of his life? 15. What prize did he gain? To what age did he live? 16. What was his fate?

PERIOD II.

FROM THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C. TILL THE
COMMENCEMENT OF THE PERSIAN WAR, 493 B. C

CHAPTER XLII.

Political Condition of Greece. — Lycurgus.



Lycurgus.

1. **ALTHOUGH** the Greeks had begun to emerge from their primitive barbarism, they were still in a very rude and ignorant condition at the date of the institution of the Olympic Festival. War continued to be the familiar and favorite occupation of the people, and the arts of peaceful and civilized life were in a great measure unknown or despised.

2. In such a state of society, bodily strength and activity were much more valuable qualities, even in the prince or leader, than mental superiority; while, for the mass of the community, the cultivation of the physical powers, and the inculcation of a superstitious reverence for the gods, were the only education that was deemed useful or desirable.

XLII. — 1. What was the condition of the Greeks at the institution of the Olympian Festival? 2. What qualities were deemed most valuable? What education the mos

3. The population of the various states was divided into three classes, namely, the *citizens*, the *unfranchised populace*, and the *slaves*. All political power was monopolized, even in the most democratical of the Grecian communities, by the first of these classes; while in the oligarchical states, only that small portion of the citizens which constituted the nobility or aristocracy, possessed any influence in the management of affairs.

4. The mechanical and agricultural labors necessary for the support and comfort of the whole, were chiefly performed by the inferior class of free inhabitants, who did not enjoy the privileges of citizenship, and by the slaves, who formed a considerable part of the population of every state.

5. These slaves were sprung from the same general or parent stock, spoke the same language, and possessed the same religion, as their master. They were, in most cases, the descendants of persons who had been conquered in war, but were in some instances acquired by purchase.

6. The prudent and liberal policy of Theseus, aided by the intelligence and activity of his people, had early rendered Athens the most prosperous and influential of the Grecian states; but the time was now approaching when Sparta was to emerge from obscurity, and, under the wise guidance of *Lycurgus*, to rival, if not to surpass, even Athens itself.

7. This celebrated legislator was the second son of Eunomus, one of the two joint kings of Lacedæmon, and is believed to have flourished about 884 B. C. After the death of Eunomus, who was killed in a seditious tumult, Polydectes, his eldest son, succeeded to the throne, but he died shortly after his accession.

8. Lycurgus was then elevated to the royal dignity. His reign was, however, but of brief duration, for, learning that a child of his deceased brother would probably be soon brought into the world, he announced his intention of abdicating, if it should prove a son, and of continuing to administer the government only in the character of protector or regent during his nephew's minority.

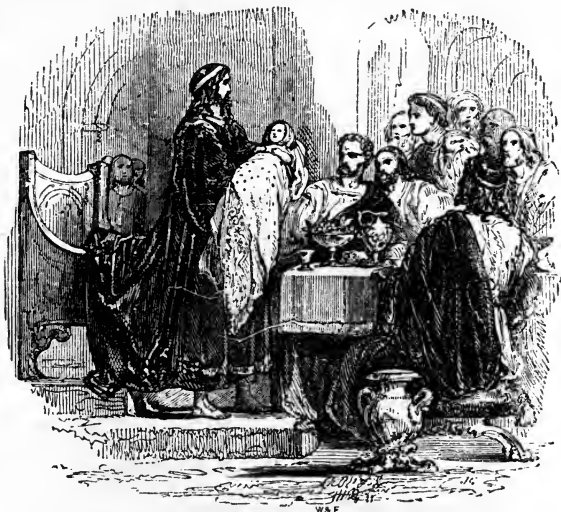
9. When the widow of Polydectes was informed of the determination of Lycurgus, she told him privately, that, if he would marry her, no child of his brother should ever prove an obstacle to his possession of the throne.

10. Lycurgus was filled with horror at this unnatural offer, but prudently suppressed his indignation, and, in order to ensure the preservation of the child, induced his base sister-in-law to believe that he himself intended to destroy it immediately after its birth.

11. He, at the same time, gave secret instructions to her attendants to bring him the child as soon as it was born; and, accordingly, one evening, as he was supping with the magistrates of the city, the

useful? 3. How was the population divided? By whom was the political power monopolized? 4. By whom was the labor performed? 5. What of slaves? 6. What effect had the policy of Theseus? 7. Who was Lycurgus? What of Polydectes? 8. What of the reign of Lycurgus? Why did he hold the intention of abdicating? 9. What offer was made to Lycurgus by the widow of Polydectes? 10. What did Lycurgus do? 11. What instructions did he give regarding his brother's child? What words did

fatherless infant, a boy, was brought to him. He instantly took his new-born nephew in his arms, and, addressing the company said 'Spartans, behold your king!'



The infant king presented to the Spartans.

12. The Lacedæmonians joyfully hailed the infant as their sovereign, while they expressed the strongest admiration of the disinterested and upright conduct of Lycurgus, in thus relinquishing the crown, when he might have so easily retained it.

CHAPTER XLIII.

Lycurgus, continued.

1. ALTHOUGH the noble action of Lycurgus raised him in the estimation of all good men, it also procured him the enmity of the disappointed widow of Polydectes, and of her friends and adherents, who maliciously put a report in circulation that Lycurgus intended to murder his infant nephew and usurp the throne.

he address to the Spartans? 12. What did the Spartans think of the behavior of Lycurgus?

XLIII. — 1 What was the effect of this action of Lycurgus? What report was put a

2. This allegation, to which his previous conduct afforded a sufficient contradiction, can scarcely be supposed to have received general credit; but the persevering hostility of his unprincipled accusers, who omitted no opportunity of obstructing his administration, gave him at length so much annoyance, that he abandoned the government, and quitted Sparta.

3. Subsequently, he proceeded to Crete, in order to study the singular laws and institutions of Minos, which had been the means of raising that island to great power and prosperity. The strong resemblance between the system of Minos, and that which Lycurgus afterwards introduced into Lacedæmon, sufficiently proves that he took the Cretan institutions as his models when called upon to legislate for his country.

4. After residing for some time in Crete, he passed over into Asia Minor, and examined the laws, manners, and customs of the Grecian cities founded there. The Ionian colonies had at this time reached a pitch of wealth and importance far exceeding that of even the most flourishing of the parent states of Greece.

5. Favored by their maritime position, fertile soil, and wise institutions, these colonies had already made considerable progress in commerce and the arts. There Lycurgus met with the poems of Homer, which he partially collected, and afterwards introduced into Greece, where they had previously been very little known.

6. Meanwhile, the intestine divisions and factious contentions, which had for a long period distracted Sparta, rose to such a height that the laws fell into contempt, the authority of the kings was disregarded, and all was anarchy and confusion.

7. This deplorable state of things produced a general conviction that a reform in the national institutions was indispensable, and the eyes of the Lacedæmonians turned to Lycurgus, as an individual whose experience, wisdom, and probity, peculiarly qualified him for the task of preparing a new constitution for his country.

8. After repeated invitations, Lycurgus consented to undertake this important duty; but before commencing his legislative labors, he deemed it advisable to obtain the sanction of religion for the changes which he intended to make, in order that they might be the more readily acquiesced in by the people.

9. He therefore proceeded to Delphi, where he obtained from the oracle a response, in which he was told that he was singularly favored by the gods; that he was himself rather a god than a man; and that the system he was about to establish would be the most excellent ever invented.

10. Fortified with the sanction of the oracle, he returned to Sparta,

circulation? 2. What credit did it receive? What was Lycurgus forced to do? 3. Where did he next proceed? For what purpose?

What may be said in regard to the system of Minos and that which Lycurgus afterwards introduced into Lacedæmon? 4, 5. Where did he go after leaving Crete? What of the Ionian colonies? What of the poems of Homer? 6. What was now the condition of Sparta?

7. What was the result of this state of things? How did the Lacedæmonians now look upon Lycurgus? 8. Did Lycurgus consent to return? What sanction did he deem it necessary to obtain? 9. What oracle did he consult?

where he cautiously commenced by privately explaining his designs to his friends. After having secured the coöperation of many of the principal citizens, he proceeded to call a general assembly of the people, at which his party mustered in such strength as overcame all opposition, and enabled him to proceed openly to develop his plans, and reduce them to practice.

CHAPTER XLIV.

Lycurgus establishes his Code.



The twin kings of Sparta.

1. LYCURGUS first directed his attention to the improvement of the political constitution of the state. He continued the system of divided royalty established in the days of the twin-brothers, Eurysthenes and Procles, and he confirmed to the descendants of these princes the joint possession of the throne. But he greatly limited the royal prerogative, transferring the executive power to a senate consisting of thirty members, and of which the two kings were made official presidents.

2. The remaining twenty-eight senators he selected from among the wisest and most noble of the citizens, directing that their successors

What was the reply of the oracle? 10. How did he commence his design in Sparta? What happened at the assembly of the people?

XLIV. — 1. To what did Lycurgus first direct his attention? What of the system of divided royalty? How did he limit the royal prerogative? 2. What of the senate and

should ever after be elected by the people. The senators were to hold their offices for life, and no person was to be eligible who had not passed his sixtieth year.

3. The functions of the senate were deliberative as well as executive. The laws which it originated were afterwards submitted to the assembled citizens, for their approval or rejection, which they signified by a simple vote, without altering or even discussing the measures brought before them.

4. Besides presiding in the senate, the kings were the commanders of the army, and the high priests of the national religion. They enjoyed the chief seat in every public assembly, received strangers and ambassadors, and superintended the public buildings and highways.

5. Lest the kings or senate should overstep the constitutional limits of their power, five officers, named *Ephori*, were annually elected by the people, who were invested with authority to bring to trial all who offended against the laws, whatever might be their rank, and with power to punish, by fine or flogging, even the kings and senators themselves.

6. Having settled the form of the government, Lycurgus next undertook the reformation of the social institutions and the manners of the people. Perceiving that the state was exposed to peril, on account of the hostile feeling with which the rich and the poor regarded each other, he resolved on the bold measure of an equal division of the lands.

7. Accordingly, he parcelled out the Laconian territory into thirty-nine thousand lots, one of which was given to each citizen of Sparta, or free inhabitant of Laconia. Each of these lots was of such a size as barely sufficed to supply the wants of a single family; for Lycurgus was determined that no person should be placed in such circumstances as would permit of luxurious living.

8. With the view of rendering the state dependent only on its own territorial produce, and of preventing the undue accumulation of wealth in the hands of individuals, he prohibited the use of any money, except an iron coin, the value of which was so small, compared with its bulk and weight, that he hoped the necessity of using it as the medium of exchange would render it difficult to carry on trade, and especially foreign commerce.

9. At the same time, by subjecting this iron coin to a process by which the metal was rendered brittle and unfit for other uses, he attempted to destroy all desire of hoarding it up as treasure. Were we to credit some of the ancient writers, this measure was productive of all the effects which Lycurgus expected from it. Foreign traders ceased to resort to Sparta, and the native artisans desisted from man-

senators? 3. What of the functions of the senate? How were laws rejected or approved by the people?

4. What were the offices and privileges of the kings? 5. Who were the Ephori? What were their duties? 6. What reformation did Lycurgus next undertake? What plan did he resolve upon? 7. How did he divide the Laconian territory? For what was the size of the lots barely sufficient? What was the only coin allowed to be used? What was the reason of this?

9. How did Lycurgus prevent the hoarding of this coin? What effect had this meas-

manufacturing articles of luxury and ornament, as there was no longer any valuable money to offer them in exchange for their wares.

10. But the truth seems to be, that Sparta, owing chiefly to her inland situation, had little or no foreign commerce to destroy at the era of Lycurgus' legislation, and that the national manners were still too simple and unrefined to produce a demand for those ornamental articles, the manufacture of which is said to have been stopped by the introduction of the iron money.

11. Had the Lacedæmonians been in reality as desirous of magnificence and luxury as they are represented to have been, it would still have been in their power to transfer by barter from one to another those commodities which had previously been bought and sold for gold or silver, and the foreign merchant would have been as little disposed as the domestic trader to refuse to exchange his goods for gold, silver, or other articles of value, although not formed into coin, or paid under the name of money.

CHAPTER XLV.

Code of Lycurgus, continued.



Spartans dining.

1 THE next measure of Lycurgus struck a much more effectual blow at luxury, and, accordingly, we find that it gave greater offence

upon foreign traders? Upon the native artisans? 10. What does the truth, however, seem to be in regard to the commerce of Sparta?

11. What would still have been in the power of the Lacedæmonians, had they been as desirous of luxury as they are represented?

XLV.—1. What was Lycurgus' next measure? What was the effect of it? 2. How

to the wealthier portion of the Lacedæmonian people than any of his other enactments. He directed that all men, without distinction of rank or age, should eat at public tables, which were furnished with the plainest and least relishing food.

2. These tables were furnished by the people, each individual being required to contribute monthly a certain portion of provisions. Lest any person should evade the law, by partaking of richer fare at home or in private, regular attendance at the public meals was rigidly enforced.



Lycurgus and Alcander.

3 This measure was at first violently resisted, and in a quarrel which it gave rise to, a young man, named Alcander, beat out one of the eyes of Lycurgus. This outrage had, however, the effect of turning the current of public feeling in favor of the lawgiver, and Alcander was given up to him for punishment. But Lycurgus, instead of treating him with severity, took him home with him, and by gentle treatment and calm expostulation, convinced him of the impropriety of his conduct, and converted him from a furious opponent into an admiring supporter.

4. At the public meals, rude or noisy conversation was forbidden,

were the tables supplied? Why was regular attendance forced? 3. What did Alcander do? What was the effect of this action? How was he punished?

4. What of the conversation at the public meals? How did the Spartans sit at table?

and no person was at liberty to mention elsewhere what had been said on these occasions. At table, the Spartans reclined on uncushioned benches, while their children, who were allowed to be present from a very tender age, sat on stools at their feet. The regular fare was black broth, boiled pork, barley-bread, with a little cheese, and a few figs or dates.

5. The drink was wine and water, served in such small quantities as barely sufficed to quench the thirst. A dessert, consisting of poultry, fish, game, cakes, and fruits, was usually added at the expense of some private person; and when, at a later period, the severity of Lacedæmonian manners was relaxed, many rich and expensive dainties were added to the public meals, under the name of this dessert.

6. Lest intercourse with foreigners should corrupt the simple manners of the Spartans, all strangers were ordered to quit the country, and travelling into foreign parts was prohibited. Lycurgus, who was a man of few words, held great talkers in aversion, and took much pains to introduce a concise and pithy style of speaking among his countrymen. So great was his success, that Spartan brevity of speech soon became proverbial, and even at the present day a short and forcible observation is termed *laconic*, from *Iaconia*, the name of the Lacedæmonian territory.

7. From the day of their birth to that of their death the Spartans were subjected to a strict system of training. When a child was born, its father was obliged to bring it to certain public officers, who decided whether it should be preserved or thrown out into the fields to perish, according as it appeared to be strong or sickly, well formed or misshapen.

8. Those infants whom the judges ordered to be preserved, were then handed over to nurses, provided by the state, who were instructed to rear them in such a manner as to make them hardy in body and fearless in spirit.

9. Boys who had completed their seventh year were placed in public establishments for training and education. There they were divided into companies, over each of which a boy more advanced in years, or more active than the rest, was placed as captain, with authority to repress disorder and punish the refractory.

10. Their discipline was little else than an apprenticeship to hardship, self-denial, and obedience, and little attention was paid to their mental cultivation further than to imbue them with an unconquerable spirit of fortitude and endurance, an enthusiastic love of military glory, and an unbounded attachment to their country.

11. As the young advanced in years, they were subjected to greater privations, and accustomed to more trying exercises. Even during the

The children? What was their fare? 5. Their drink? What of the dessert? What was afterwards added to this dessert?

6. How was intercourse with strangers prevented? What of the *laconic* style of conversation? 7. What was the father obliged to do when a child was born? What did the officers decide?

8. What became of the infants who were preserved? 9. What was done with boys who had completed their seventh year? 10. What of their discipline? What was the only attention paid to mental cultivation?

11. What was done to those more advanced in years? What were they forced to do

most inclement season of the year, they were compelled to go barefooted, and very thinly clad. They were allowed only one garment, and this they were obliged to wear for a whole year, however dirty and ragged it had become before the end of that period. They slept on a bed of reeds, and were denied everything that might lead to effeminate habits.

12. To increase their love of war, they were encouraged to engage in frequent combats with one another, while their seniors looked on and applauded those who fought with courage and dexterity, or who received the severest blows without exhibiting any outward signs of pain. All their exercises were intended to render them robust in frame; patient in suffering, bold in spirit, and prompt and decisive in action.



Spartan boys publicly whipped.

13. To sharpen their wits, Lycurgus did not hesitate to direct that the boys should be encouraged to steal provisions from one another and even from the public tables, and the houses and gardens of the

in winter? What clothes were they allowed? How did they sleep? 12. How was their love of war increased? For what were all these exercises intended?

13. Were the young encouraged to steal? If they were detected what happened.

citizens. If they were detected committing theft, they were severely punished; not, however, for attempting to steal, but for doing it with so little address and caution as to be discovered.

14. Even after arriving at manhood, the Spartan citizens were by no means left to the freedom of their own will, but, like soldiers in a camp, all had their respective duties assigned to them by the laws. Every citizen was expected to study, not his own individual advantage or pleasure, but the good of the community, and to be ready even to lay down his life with cheerfulness, if he could thereby do service to the state.

15. They were forbidden to employ themselves in the mechanical arts, or in cultivating the soil; and when not engaged in military service, they spent their time in superintending the public schools, and engaging in athletic and military exercises, in hunting, in assemblies for grave conversation, or in the services of religion.

16. They were not allowed to take any part in public business until they were thirty years of age, and even then a man of ordinary station was thought forward and presuming who intermeddled much with political affairs. It was also considered disreputable for a man to spend much of his time in domestic retirement, or to betray a fondness for the society of his family. The state alone was held to be truly worthy of a Spartan's affection.

CHAPTER XLVI.

System of Lycurgus, continued. — His Death.

1. IN Lacedæmon the slaves were the property of the state, and were distributed, with the land, among the free inhabitants of Laconia, nearly in the same manner as transported convicts are portioned out among the free settlers in some modern colonies.

2. The Spartan slaves consisted of the descendants of the original inhabitants of Laconia, and were called *Helots*, from the name of a town, Helos, the inhabitants of which had made a very obstinate resistance to the Dorian invaders of the Peloponnesus.

3. To the Helots, Lycurgus assigned the labors of agriculture and the mechanical arts. They were required to follow their masters in time of war, and formed a numerous light armed force in every Lacedæmonian army. They likewise officiated as domestic servants, and in every other menial capacity.

4. Yet although the Helots were the most truly useful members of the Spartan community, they were treated by their haughty masters

14. What was expected of the Spartans after arriving at manhood? 15. In what were they forbidden to employ themselves? How did they spend their time when not engaged in war?

16. When were they allowed to take a part in public affairs? What was considered disreputable? What was the only worthy object of a Spartan's affections?

XLVI. — 1. What of the slaves of Lacedæmon? 2. Who were these slaves? 3. What labors were assigned to the Helots? What other duties were they required to perform?

in the most cruel and contumelious manner, and often put it to death out of mere whim or sport. They were obliged to appear in a dress betokening their bondage, a bonnet of dog-skin, and a sheep-skin vest. They were prohibited to teach their children any accomplishments which might equalize them with their lords.



Slaves made drunk.

5. A Lacedæmonian might flog his slaves once a day, merely to remind them that they were slaves. They were sometimes compelled to drink till they were drunk, and to perform extravagant and indecent dances, for the purpose of showing the young Spartans the disgusting condition to which men are reduced by intoxicating liquors.

6. The murder of a slave was not punishable by law, and once a year it was customary for the young Spartans to disperse themselves over the country in small parties, and waylay and assassinate the stoutest and best-looking Helots they could find, by way of exercising their prowess!

7. Only anxious to form a nation of able-bodied, hardy, and warlike citizens, Lycurgus scrupled not to trample upon every amiable and modest feeling of his countrywomen, provided he thereby advanced his favorite object. He directed that they should quit their retired mode of life, and publicly exercise themselves in running, wrestling, throwing the javelin, and other masculine sports. He also took such measures as show that he altogether despised that nuptial obligation which is the foundation of so much of the virtue and the happiness of modern society. A Spartan mother was chiefly anxious that her sons

4 How were the Helots treated? How were they obliged to dress? What were they prohibited to teach their children?

5. How did the Spartans remind them that they were slaves? What were they sometimes compelled to do? 6. Was the murder of a slave punishable by law? What was the custom once a year to do?

7 What did Lycurgus direct in regard to the Spartan women? How did he regard the

should be brave warriors, and the choicest gift she could bestow was a suit of armor.



Spartan mother.

8. As a whole, and viewed by the light of our day, the system of Lycurgus, though in advance of his age, was a narrow and barbarous scheme. It annihilated individual liberty, and made every man the slave of the state, or community. Social independence, the greatest charm of existence, was destroyed. It was designed only to make a nation of soldiers, military power being then deemed the highest national glory; and to this end it was well fitted.

9. To make a people happy in the enjoyment of peaceful pursuits; happy in the enjoyment of the largest liberty; happy in being virtuous; happy in their homes, their families, their religion, their good fame, was a conception reserved for future ages, and not then discerned by the wisest of mankind.

10. The chief virtues inculcated in Sparta were those of a military kind, such as bodily strength and activity, patient endurance of privations, indifference to danger and pain, unconquerable resolution, and

nuptial obligation? What was a Spartan mother's only wish? 8. What must be thought of the system of Lycurgus, viewed by the light of our day? What were the effects of it?

9. What is the end and aim of modern government? 10. What were the chief virtues

heroic valor The frugality and temperance of the Spartans, their grave decorum, invincible courage, and patriotic devotion, have been the subjects of commendation; but these virtues, being carried to excess, degenerated into vices, and rendered the Lacedæmonians ascetic, harsh and unfeeling.

11. Their love of war impelled them to an aggressive and tyrannical system of foreign policy, and their contempt of the arts of peace and the calm enjoyments of domestic life prevented them from cultivating those gentler and kindlier feelings of man's nature, which, practically, are the chief sources of human enjoyments.

12. After Lycurgus had finished his legislation, he convoked an assembly of the people, and told them that there was still one point on which he wished to consult the Delphic oracle, but that, before his departure for that purpose, he wished them to swear that they would retain his institutions, unaltered, till his return.

13. The Lacedæmonians having complied with his wishes, he proceeded to Delphi, where he obtained from the oracle an assurance, that, if Sparta continued to abide by his laws, it would become the greatest and most flourishing state in the world.

14. Having committed this gratifying reply to writing, he transmitted it to Lacedæmon, and then, in order that the Spartans might never be released from their oath, he, according to the common account, voluntarily starved himself to death.

15. Some writers, however, assert that he died in Crete, at a good old age, and that, conformably to his request, his body was afterwards burned, and the ashes cast into the sea, lest his remains should be conveyed home to Sparta, and his countrymen thereby have a pretext for declaring themselves relieved from their obligation to respect his laws.

CHAPTER XLVII.

The Messenian Wars.

1. ABOUT a century after the death of Lycurgus, the Lacedæmonians and their neighbors, the Messenians, commenced a war, which lasted for twenty years. In the course of this protracted contest, the Messenians, having consulted the Delphic oracle regarding the best means of rendering the gods propitious, received for answer that they ought to sacrifice a nobly-born virgin to the infernal deities.

2. Aristodemus, a Messenian general, offered his own daughter as a victim, and she was about to be immolated, when her lover made a

in Sparta? What may be said of them? 11. What was the effect of the Spartans' love of war? Of their contempt of the arts of peace?

13. What did Lycurgus do, after having finished his legislation? 13. What assurance did he obtain from the oracle? 14. Why did he then put himself to death? 15. What, however, is said by other writers in regard to his death?

XLVII. — 1. What happened a century after the death of Lycurgus? What oracle did the Messenians consult? What answer did they receive? 2. What did Aristodemus

desperate effort to save her, by pretending that she was not qualified for the sacrifice. But this declaration had no other effect than to rouse the fury of Aristodemus, who barbarously stabbed his daughter to the heart.

3. The war was continued for several years with various success. Aristodemus, who had greatly distinguished himself in the contest, by his valor and ability, was ultimately raised to the Messenian throne. But amidst all his greatness and his triumphs, he was tormented with remorse for having destroyed his daughter; and at length, unable longer to endure his own reflections, he slew himself upon her grave.

4. With Aristodemus fell the royalty and independence of Messenia. Within a short time of his death, the country was annexed to the territory of Lacedæmon. Thus terminated what is called the *First Messenian War*.

5. The Messenians had been in subjection for thirty-nine years, when they rose in revolt against the Spartans, and, under a skilful leader named Aristomenes, commenced the second Messenian war, about the year 685 B. C. Having obtained assistance from the Arcadians, Argives, and Elians, they thrice encountered and defeated the Lacedæmonians.

6. Disconcerted at their bad fortune, the Spartans asked the advice of the oracle at Delphi, and were commanded to send to Athens for a general, if they wished to be victorious. There was always a mutual jealousy between the Lacedæmonians and the Athenians, and the former felt a considerable degree of reluctance to ask a commander from the latter.

7. They, however, obeyed the oracle, and the Athenians sent them a lame schoolmaster, called Tyrtæus, for a general. This they doubtless did in derision of the Spartans; but the issue proved that they could not have given a better leader, for Tyrtæus was a poet of much ability, and composed such spirit-stirring appeals to the military pride of the Spartans, that they were stimulated to redoubled exertions, and speedily caused the struggle to assume an aspect favorable to themselves and disheartening to their adversaries.

8. In one of the defeats which the Messenians about this time experienced, their general, Aristomenes, was taken prisoner, and was, together with about fifty of his soldiers, cast into a deep cavern at Sparta, which the Lacedæmonians were accustomed to use as a last receptacle for such criminals as had been capitally condemned.

9. Aristomenes was the only one of the Messenians who was not killed by the fall into the pit. After remaining in the cavern for two days, and when he had laid himself down to die, he heard a noise,

do? How did the lover attempt to save the daughter of Aristodemus? What effect did this have?

3. How was the war continued? What of Aristodemus? How did he die? 4. What now became of Messenia? What was this war called? 5. What happened after thirty-nine years? What of Aristomenes? From whom did the Messenians obtain assistance?

6. What did the Spartans do? What answer did they receive? What feeling was there between the Spartans and Athenians? 7. Whom did the Athenians send? What was the result?

8. What happened about this time to Aristomenes and fifty of his soldiers? 9, 11 Re

and, on rising up, perceived, by the faint light which descended from above, a fox busily engaged in gnawing the dead bodies of his companions.



Aristomenes escaping from the cavern.

10. Cautiously approaching, he seized the animal by the tail, and followed it, in its efforts to escape, through the darkness, until it made its way to the exterior by a small opening. With a little exertion, Aristomenes widened this hole sufficiently to allow his body to pass through, and thus escaped to his own country, where he was welcomed back with great joy.

11. The same Aristomenes defended the fortress of Ira for eleven years against the Lacedæmonians, but was at last overcome through treachery, and obliged to abandon the place. After various adventures, perceiving that it was useless to offer further resistance to the conquering Spartans, he retired to the island of Rhodes, where he married the daughter of a chief, and spent the remainder of his days in ease and quiet.

12. A numerous body of the Messenians, unwilling to submit a second time to Sparta, abandoned their country, and colonized Messina,

tate the story of Aristomenes. 11. What of the fortress of Ira? What did Aristomenes do at length?

12. What became of those Messenians who left Sparta? Of those who remained? When did the *Second Messenian War* end?

on the coast of Sicily. The remainder of the inhabitants were reduced to the condition of Helots, or slaves. Thus ended the *Second Messenian War*, 670 B. C.

CHAPTER XLVIII.

Troubles in Athens. — Draco's Code.

1. WHILE Sparta, under the influence of the institutions of Lycurgus, was increasing its power and extending its dominions, Athens was agitated by the perpetual disputes and intrigues of domestic factions, and a prey to all the evils of oligarchical oppression on the one hand, and popular violence and disorder on the other.

2. Dissatisfied with the form of government established after the death of Codrus, the Athenians had, about three centuries after that event, (754 B. C.) abolished the hereditary succession to the archonship, rendering the officer elective, and limiting its tenure by individuals to a period of ten years.

3. In the year 683 B. C., another important change was effected. Instead of one archon, nine were appointed, and it was provided that they should, in future, be elected annually. The first of these magistrates was at the head of the executive government, and was generally styled, by way of eminence, *the Archon*; the second was honored with the title of *King*, and was considered as the guardian and high priest of the state religion.

4. The third, who was designated the *Polemarch*, was the director of the war department; and the rest of the archons officiated as presidents in the courts of law, and together with the three first mentioned, constituted the supreme council of the state.

5. As crimes and disorders still continued to abound, Draco, a man of probity, but of a stern and rigid disposition, being elected archon, (623 B. C.) undertook the task of reforming the Athenian institutions, and enacted a code of laws so extravagantly severe, that they were aptly described as having been "*written in blood*."

6. To even the most trifling offences he attached the punishment of death; and when asked his reason for such excessive rigor, he replied that he thought the smallest crimes deserved death, and he could find no severer penalty for the greatest.

7. The severity of his laws had no other effect than to render them inoperative, as all over rigorous statutes must necessarily be. Men were unwilling to prosecute any but the greatest criminals; and the consequence was, that almost all offenders escaped unpunished, and were thereby encouraged to persevere in their improper courses.

XLVIII. — 1. What was the situation of Athens at this time? 2. What change had the Athenians made in the office of archon? At what time did they make this change? 3, 4. What was the next change effected? How many archons were appointed? What was the title and duty of each?

5. What of Draco? When was he elected archon? What was said of his laws? 6. What was his only punishment? 7. What was the effect of this severity?

8. At the same time, the factious contests, which had always been the greatest evil of Athens, became more frequent and more fierce. Three parties existed in the community. The first, consisting of the *population of the mountainous parts of Attica*, was friendly to democracy, or a government in which the people are the ruling power. The second, composed of the *inhabitants of the valleys*, favored oligarchy, or a government in which all power is deposited in the hands of a few privileged individuals. And the third party, consisting of the *dwellers on the sea-coast*, preferred a mixed constitution, combining the oligarchical and democratical principles.

9. Another element of confusion, at this unhappy period, was found in the hostile feeling which had sprung up between the rich and the poor. Some of the citizens had amassed great wealth, while the mass of the people had sunk into abject poverty, and were, for the most part, loaded with burdens, which their extravagance had entailed on them, and which they had no reasonable prospect of ever being able to discharge.

10. This state of things was rendered more distressing by the existence of a cruel law, which empowered a creditor to seize on the person of his debtor, and retain him, or even sell him as a slave.

11. The rich were but too apt to take advantage of this statute, and the minds of the poor were, in consequence, excited to such a pitch of exasperation, that a general insurrection of the lower classes seemed to be upon the very eve of breaking out in Athens.

CHAPTER XLIX.

Solon's Reform.

1. In this dangerous posture of affairs, it appeared to the most judicious men of all parties that Solon, a descendant of the patriotic monarch Codrus, and a person of great wisdom, talents, and virtues, was the only individual who had ability and influence sufficient to compose the unhappy differences which existed, and to avert the calamities with which the state was menaced.

2. His justice, moderation and kindness, endeared him to the poor, and the rich were favorably disposed towards him, because he belonged to their own class, so that he possessed the respect and confidence of all.

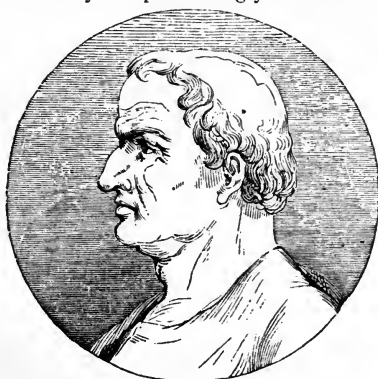
3. By many influential persons he was encouraged to aspire to, or rather was solicited to assume, regal power, that he might be enabled the more effectually to repress turbulence, control faction, and compe-

8. What of the contests between the factions at Athens? What three parties were there? What mode of government did each of these parties prefer? 9. What other cause of confusion was there? What of the wealth and poverty of the citizens?

10. What power had a creditor over a debtor? 11. Did the rich take advantage of this law? What seemed upon the point of taking place?

XLIX.—1. What of Solon? Who was he? 2. How did the poor feel towards him? The rich? 3. What was he advised to do? Did he follow the advice? 4. To what

submission to those laws which he might find it necessary to enact ; but this advice he firmly and perseveringly declined to follow



Solon.

4. Being, however, almost unanimously chosen archon, with special powers to remodel the institutions of the state, Solon, after some hesitation, accepted the office.

5. Solon was a native of the island of Salamis. His father, Excectides, although of distinguished rank, was possessed of only a very moderate share of wealth, and Solon found it necessary to devote a considerable portion of his youth to mercantile pursuits, in order to gain for himself a competent fortune.

6. This was, unquestionably, rather fortunate than otherwise for the future legislator, as, by leading him to visit foreign countries, it afforded him the best opportunities of studying men and manners, and comparing the various systems of civil and political economy which then existed throughout the world.

7. It was in the course of these mercantile expeditions that he is said to have met and conferred with the six eminent individuals, who, together with himself, received the honorable title of the *Seven Wise Men of Greece*, of whom we shall hereafter give an account.

8. Solon was a poet as well as a sage, and it was in the former of these characters that he made his first public appearance in Athens. At that time the Athenians had been engaged in a long contest with the Megarensians for the possession of Salamis, but, having become weary of so protracted a struggle, they had passed a law, that whoever should counsel the renewal of the war for the recovery of Salamis, should be put to death.

9. It was not long, however, till they began to wish for the abroga-

office was he chosen ? What special powers were given him ? Did he accept the office ? 5. Where was Solon born ? What of his father ? To what pursuit did Solon devote his youth ? 6. Of what advantage was this to him ? 7. What title was given to him and six other eminent individuals ?

8. In what character did Solon make his first public appearance in Athens ? What of the war in regard to Salamis ? What law had been passed in relation to this war ?

tion of this law, though fear of the penalty which it denounced prevented every one from proposing its repeal. In this state of things, Solon ingeniously devised a method by which he was enabled to effect the desired object without injury to himself.

10. He for some time counterfeited insanity with so much success, that he deceived even personal friends, and having composed a poem on the subject of the war of Salamis, he one day rushed to the market-place, and with frantic gestures recited his verses in the hearing of the assembled people.

11. The citizens had at first gathered round him out of curiosity, but, inflamed by what they heard, and stimulated by some confidential friends of Solon who were present, they not only repealed the prohibitory law, but voted another expedition against Salamis, and appointed Solon as its commander. The result fully justified their choice, for the new leader very soon reduced the Salaminians to their former subjection to Athens.

12. Such were some of the early achievements of Solon, but they were thrown far into the shade by his subsequent labors as a legislator. As the most immediate danger to which the state was exposed arose from the discontent of the poor, he commenced by adopting measures for improving the condition of this improvident, but oppressed and suffering class.

13. He cancelled all their debts, and decreed that in future no creditor should be permitted to enslave his insolvent debtor. He seems to have been well aware that nothing short of absolute necessity could justify the first of these measures, for he afterwards ordered that the members of the *Heliaea*, or popular court of justice, should take an oath that they would never acquiesce in any proposal of another abolition of debts.

14. Still further to relieve the poor, he arbitrarily reduced the rate of interest, that they might obtain money on loan on easy terms—another step justifiable only by the emergency.

CHAPTER L.

Solon's Code, continued.

1. SOLON next repealed the whole of Draco's sanguinary criminal code, with the exception of the law which declared murder a capital offence, and substituted penalties of a milder description. He then proceeded to remodel the political and judicial institutions of Athens.

2. Theseus had distinguished the citizens into three classes, but

9, 10, 11. How did Solon evade this law? What was the result? 12. How do these achievements of Solon compare with his later actions? What was the most immediate danger?

13. How did he improve their condition? What does he seem to have thought of these measures? What oath did the members of the *Heliaea* take? What measures did he take in regard to the rate of interest?

L. -- 1. What did Solon do to Draco's code? 2. How did he alter Theseus' division of

Solon divided them into four, according to the amount of their annual income.

3. The two highest or aristocratical classes were afterwards known by the name of *knights*, (or horsemen, according to a more literal translation,) from the circumstance of their being required to serve as cavalry in time of war, while the two inferior classes fought on foot.

4. Persons belonging to the first or highest class were alone eligible to the principal places in the magistracy, and the members of the fourth or poorest class were wholly excluded from even the lowest offices. The general assembly of the citizens was declared to be possessed of absolute and unlimited political power; but to balance, in some degree, this democratical institution, Solon established a council of state, and restored the ancient and aristocratical court of Areopagus.

5. The Council of State consisted of four hundred members, one hundred of whom were taken by lot from each of the four wards into which Attica was divided. When the wards were afterwards increased to ten, each ward returned fifty members, forming altogether a council of five hundred.

6. These councillors were chosen for one year only, and on them was conferred the privilege of originating and preparing all legislative measures, which were afterwards discussed and decided upon by the general assembly of the citizens.

7. The court of Areopagus, as reëstablished by Solon, consisted of those individuals who had worthily discharged the duties of the archonship. Its members held their offices for life, and its jurisdiction as a criminal tribunal was paramount and very extensive. Besides its other duties, it exercised a censorship over public morals, and was empowered to punish impiety, profligacy, and even idleness.

8. To this court every citizen was bound to make an annual statement of his income, and the sources from which it was derived. In its judicial capacity it held its sittings during the night and without lights, and those who conducted the accusation or the defence of individuals brought before it, were forbidden to make use of oratorical declamation, and obliged to give only plain statements of facts.

9. This court was long regarded with very great respect, and the right was accorded to it not only of revising the sentences pronounced by the other criminal tribunals, but even of annulling the judicial decrees of the general assembly of the people.

10. The judicial powers which had previously been possessed by the archons, were by Solon transferred to a popularly constituted court, named the *Heliaa*, which consisted of no less than six thousand jurors, and was sometimes subdivided into ten inferior courts, with six hundred jurors in each.

the people? 3. By what name were the two highest classes called? Why were they so called? 4. What of these classes? What of the assembly of the people? What council did he establish?

5. Of what did the Council of State consist? When the wards were increased to ten, what was done? 6. For what period were the councillors chosen? What were their privileges? 7. What of the court of Areopagus, as established by Solon? What censorship did it exercise?

8. What statement was every citizen bound to make to this court? What of its judicial capacity? 9. How was this court regarded? What right was accorded to it?

10. What was the *Heliaa*? Of what did it consist? 11. What causes were these

11. Six of these courts were for civil, and four for criminal causes. Every citizen above thirty years of age, and not laboring under any legal disqualification, was eligible as a member or juror of the *Heliaæa*. A small pay was allowed to the jurors during their attendance in court.

12. In some of the other enactments of Solon we find evidence that he did not altogether escape the error, into which so many lawgivers have fallen, of imagining the true province of legislation to be much more extensive than it really is, and of endeavoring, by penal statutes, to effect reforms which can only be properly brought about by moral agencies.

13. In order to prevent indifference respecting the public welfare, he decreed that whoever remained neutral in civil contests should be punished with forfeiture of property, and banishment from Athens. To restrain female extravagance and ostentation, he placed the women under strict regulations as to their dress and behavior on public occasions.

14. He declared idleness punishable, and ordained that those parents who neglected to train up their offspring to some trade or profession, should have no title, in their old age, to look to those children for succor and support. He prohibited speaking evil of the dead, and imposed a fine on those who publicly reviled the living. To discourage mercenary marriages, he directed that no father should give any dowry to his daughters.

CHAPTER LI.

Solon's Travels.

1. HAVING finished his labors, Solon caused the Athenians to promise that they would not abrogate or impair any of his enactments for a hundred years. Being afterwards much annoyed by officious persons, who called upon him to suggest alterations, which they conceived would be improvements upon his laws, he resolved to withdraw from Athens till the people should have had time to become acquainted with, and attached to, his institutions.

2. Having obtained the consent of the Athenians to his spending ten years in foreign travel, and bound them by an oath to preserve his statutes unaltered till his return, he sailed to Egypt, where he had many conversations on philosophical subjects with the learned men and priests of that ancient kingdom.

courts for? What persons were eligible as members of this court? What pay was allowed?

12. Into what error did Solon fall? 13. How did he prevent indifference in public affairs? How did he restrain female ostentation? 14. What about idleness? Speaking evil of the dead? Slander? Mercenary marriages?

LI. — 1. What promise did Solon cause the Athenians to make? Why did he resolve to leave Athens? 2. To what place did he first sail? What conversations did he have? 3. What did he do in the island of Cyprus?

3. He afterwards visited the island of Cyprus, where he assisted a petty king, named Philocyprus, to plan out and construct a city which, on account of the share which the lawgiver of Athens had in its erection, received the name of Soli.

4. After quitting Cyprus, Solon is said to have proceeded to Sardis, the capital of Lydia, in Asia Minor, on a visit to Cræsus, a king of



Solon before Cræsus.

that country, who was celebrated for his wealth and splendor, and who has given rise to a proverb in use among us.

5. This monarch made an ostentatious display of his magnificence before Solon, and asked him if he had ever seen anything finer than the royal personage in whose presence he was. "Yes," answered the Athenian sage, "cocks, pheasants, and peacocks are finer, for their ornaments are their own, but yours are borrowed."

6. Being then asked if he had ever seen a happier man than Cræsus, he replied in the affirmative; and added, that so great were the vicissitudes of human affairs, "that no man could properly be called happy before his death."

1. Where did Solon proceed next? Who was Cræsus? For what was he celebrated?
 5, 6. What questions did he ask Solon? What answers did Solon make? 7, 8 9. Re-
 late what happened between Cræsus and Cyrus.

7. Cræsus was displeased at these answers, but it is said that he afterwards bore a striking testimony to their correctness. Having been dethroned by Cyrus the Persian, and being about to be burnt at the stake by order of that prince, the unfortunate King of Lydia could not help exclaiming aloud, "Solon! Solon!"

8. When asked to explain the meaning of his exclamation, he said that the name he had pronounced was that of one of the Seven Wise Men of Greece, who had once told him that no man could be called happy before his death—"a truth," added Cræsus, "which my own fate too strongly confirms."

9. It is added that Cyrus, on hearing of these words, was led to reflect on what might possibly be his own fate, and not only spared the life of the unfortunate king, but took him into special favor, and was kind to him ever afterwards.

CHAPTER LII.

Solon's Return.—Usurpation of Pisistratus.

1. LONG before the end of the ten years for which Solon had obtained leave of absence, Athens had again become a scene of party strife; the old factions of the mountains, the valleys and the coast, having renewed their struggles for political ascendancy; so that, although his laws were still nominally observed, Solon found, on his return, that everything was falling into confusion.

2. The republican constitution was also exposed to danger from the ambitious intrigues of a relation of his own, named Pisistratus, who had placed himself at the head of the mountain or democratic party, and, by his bland and conciliatory manners, his assumed moderation, and pretended zeal for the rights of the poor, had acquired great influence with the people.

3. Solon, who understood his kinsman's real character, and penetrated his intentions, endeavored, but without success, to induce him to relinquish his interested projects. At length Pisistratus, having, it is said, wounded himself with his own hand, appeared one day in the place of assembly, covered with blood, and accused his political opponents of having attacked and maltreated him. He added, that, as he perceived no friend of the poor could live with safety in Athens, he would quit Attica, unless the people allowed him to adopt measures for his own protection.

4. The people, indignant at the outrage supposed to have been committed on the person of their favorite, immediately voted him a body-guard of fifty men, notwithstanding the earnest dissuasion of Solon, who was present, and who plainly perceived that they were

LII.—1. What was the state of Athens before Solon's return? 2. What of Pisistratus? How had he acquired influence? 3. What did Solon attempt to do? What is Pisistratus said to have done?

4. What protection did the people vote him? What did Solon think of this measure?

furnishing Pisistratus with arms which would be speedily turned against themselves.

5. Nor did Solon err in his opinion; for the artful Pisistratus, having gradually increased the number of his guards till they amounted to a corps of considerable strength, suddenly seized upon the Acropolis, or citadel of Athens. Roused to a sense of danger, the supporters of the constitution made a fierce resistance, but Pisistratus overcame all opposition, and established himself sovereign ruler, or, as he was properly called, *tyrant* of Athens, (560 B. C.)

6. In reference to this appellation, however, it is proper to mention, that the ancient Greeks used the word *tyrant* in a somewhat different sense from that now attached to it. They gave that epithet to every ruler who usurped or even accepted regal authority in a previously republican state, however mildly and justly he might afterwards administer the laws; and, accordingly, Pisistratus was styled a tyrant, although it is recorded that his sway was both merciful and enlightened.

7. After he had fully established himself in power, instead of avenging himself on Solon for the opposition which the patriotic sage had perseveringly offered to his designs, Pisistratus treated his kinsman with the greatest kindness and respect, and maintained and enforced his laws.

8. But although the venerable legislator did not permit his disapprobation of what had passed to prevent him from giving his aspiring relative that advice and assistance which the latter solicited in several of his undertakings, Solon could never be reconciled to the subversion of the constitution of his country.

9. Withdrawing, therefore, once more from Athens, he spent the remainder of his days in voluntary exile, and died, it is said, in the island of Cyprus, in the eightieth year of his age. The Athenians, in testimony of the respect they entertained for his memory, afterwards erected his statue in the *agora*, or place of assembly, and the inhabitants of his native Salamis paid him a similar honor.

10. Pisistratus continued to administer the Athenian government with moderation and ability, and also honorably distinguished himself by his patronage of literature and the fine arts. The first public library was established by him, and, as already mentioned, he caused the poems of Homer to be collected and written out in a complete form. He adorned Athens with many elegant public buildings, and formed, for the first time, public gardens for the convenience of the citizens.

5. What was the next step of Pisistratus? What resistance was made? Did Pisistratus succeed? What was the date of this?

6. What may be said of the Greek word *tyrant*? 7. How did Pisistratus treat Solon? 8. Did Solon give Pisistratus advice? Did he ever become reconciled to the change in the constitution?

9. Where did he die? What mark of respect was paid to him by the Athenians? The Salaminians? 10. How did Pisistratus administer the Athenian government? What of the works of Homer? What public works did he encourage?

CHAPTER LIII.

Hippias and Hipparchus.*Death of Hipparchus.*

1. UPON the death of Pisistratus his two sons, Hippias and Hipparchus, succeeded to his authority, and like their father, governed for a time with mildness and liberality. Like him, they befriended learning, and by their munificent encouragement of men of genius, they induced the eminent poets, Anacreon and Simonides, to take up their residence at Athens.

2. Such, in short, was the prosperity enjoyed by the Athenians during the joint administration of these brothers, and such was the progress then made in civilization and refinement. that a discerning

LIII. — 1. What of Hippias and Hipparchus? What of their government? Anacreon and Simonides? 2. What has this age been called? 3. How did the reign of Hipparchus

philosopher of antiquity has referred to that period as another golden age.

3. Wisely and well as Hippias and Hipparchus governed Athens, their reign was but short, and its close sudden and violent. An insult or slight offered by Hipparchus to the sister of an Athenian, named Harmodius, so much exasperated the latter, that he resolved to attempt the destruction of both of the sons of Pisistratus. Accordingly, assisted by a friend, named Aristogiton, he assaulted and killed Hipparchus at the festival of Panathenæa; but in the tumult which ensued, the latter himself perished (514 B. C.)



Leona tortured.

4. After this event, Hippias, alarmed for his own safety, became suspicious and severe, and now, for the first time, acted in such a manner as to merit the name of *tyrant*, in the worst signification of the word. His state of mind is indicated by the fact that in order to discover some secret connected with the death of his brother, he caused a lady by the name of Leona to be put to the torture. She remained

chus end? What of his death? 4. What was the effect upon Hippias? What of Leona?

firm, however, and, in the midst of her agony, bit off her tongue and spit it in the face of the tyrant. Thus she died, refusing to make the desired disclosure.

5. To escape the oppressions of Hippias, many influential persons now quitted Athens, and afterwards, assisted by the Lacedæmonians, in obedience to the command of the Delphic oracle, entered Attica in force, and laid siege to Athens.

6. They succeeded, after a time, in compelling Hippias to abdicate his authority and retire to Ligeum, an Athenian colony on the Hellespont, which had been established by his father, Pisistratus, (510 B. C.)

7. The republican form of government, as constituted by Solon, was now reëstablished, and the memory of Harmodius and Aristogiton, who had been the first to draw the sword against the subverters of the constitution, was ever after held in great veneration by the Athenians. Their praises were recorded in verses, which were regularly chanted at some of the public festivals.

8. Clisthenes, the leader of the party who had expelled Hippias, rendered the Athenian constitution still more democratical, by obtaining decrees for the admission of foreign residents to the rights of citizenship on easier terms than formerly.

9. He also introduced the *ostracism*, by which any person might be banished for ten years without being accused of any crime, if the Athenians apprehended that he had acquired too much influence, or harbored designs against the public liberty.

10. This sentence was called *ostracism*, because the citizens, in voting for its infliction, wrote the name of the obnoxious individual upon a tile, (*ostrakon*.) It is said that Clisthenes was the first victim of his own law, as has chanced in several other remarkable cases.

CHAPTER LIV.

Manners and Customs of the Ancient Greeks. — Dress. — The Women.

1. THE Greeks, as we have stated, were a finely formed race, and their women were in general very beautiful. Dark complexions and black hair and eyes were the characteristics of the Grecian face. In disposition they were, with the exception of the Spartans, lively, ardent, volatile, and fond of gay and showy amusements.

2. They possessed some of the higher gifts of mind in a degree which has been excelled by no other nation. Hence the great

5. How did many persons escape the oppression of Hippias? What did they afterwards do? 6. What was Hippias compelled to do? 7. What of the republican form of government? How was the memory of Harmodius and Aristogiton regarded?

8. Who was Clisthenes? How did he alter the Athenian constitution? 9. What of ostracism? 10. Why was it so called? Who was the first victim of this law?

LIV. — 1. What was the appearance of the Greeks? Their disposition? 2. What of

advances which they made in philosophy, in the science of government, in elegant literature, and in the arts of sculpture, painting, and architecture. Many of their works of art are still models throughout the civilized world.



Grecian vase.

3. As the climate of Greece is one of the mildest and most agreeable in the world, the dress of the people was light and simple, being rather intended as a graceful covering for the body than as a defence against the inclemencies of the weather.

4. The men wore a loose linen or woollen garment, called a *tunic*, which descended to the middle of the leg, and over this they threw a mantle. Anciently they went with their heads uncovered, but at a later period they used flapped hats, which were tied under the chin. On their feet they wore shoes or sandals, bound with thongs.

5. The dress of the women consisted of a white tunic of linen or woollen, which was bound at the waist by a broad sash, and descended in flowing folds to the heels. Above this they wore a shorter robe, generally saffron-colored, which was confined at the waist by a broad

their attainments in philosophy, &c. ? 3. What of the climate ? Dress ? 4. What was the tunic ? What was the more ancient dress ? 5. What was the dress of the

ribbon Both of these garments were bordered at the bottom by an edging different in color



Greek vase.

6. They braided and curled their hair in a very tasteful manner, and set it off with golden grasshoppers. They wore ear-rings and bracelets of gold, and in the times of Athenian luxury and splendor, the ladies of Athens used to paint their cheeks and eyebrows, sprinkle their hair with yellow-colored powder, and wreath their heads with flowers. When they went out of doors they always covered their faces with a veil.

7. The Greeks kept their women in a state of seclusion and restraint, somewhat resembling that to which the Turks and other nations of eastern origin condemn their females at the present day. Except during solemn festivals and other public ceremonies, they were strictly confined to the house, where they spent their time in spinning, weaving, baking bread, and superintending the labors of their female slaves.

8. When they appeared in public, they walked in procession, with downcast eyes, surrounded by their slaves and attendant maidens, or proceeded unostentatiously and directly to the place to which business called them.

9. The lower class were, however, practically exempted from these restrictions, and even the females of rank contrived many expedients for evading them. The Lacedæmonian women also acted in a different manner, being obliged by the laws of Lycurgus to exhibit themselves in public.

women? 6. How did they arrange their hair? What of their ornaments? Paint? Powder? When did they use veils? 7. In what state did the Greeks keep their women? What were their employments? 8. How did they appear in public? 9. What

10. These ladies were peculiar in some other respects. Instead of bewailing the loss of their husbands or sons who had bravely fallen in battle, they appeared in public with every indication of joy after such an event, and only assumed the aspect of sorrow when those with whom they were connected disgraced themselves by returning unhurt from an unsuccessful engagement with the enemies of their country.

CHAPTER LV.

Classes occupations ; amusements ; meals ; education ; marriages ; funerals.

1. THE Greeks were divided into two great classes, namely, freemen and slaves. In Sparta, as has already been stated, all mechanical, agricultural, and menial labors were performed by the slaves, while the freemen devoted their attention exclusively to war, to politics, and to the education of the young.

2. In Athens, however, and the other Grecian republics, the citizens did not scruple to engage in mechanical trades as well as in the more lucrative pursuits of commerce, while the slaves not only officiated as agricultural and menial laborers, but, to a very considerable extent, as handicraftsmen also.

3. Among the trades of Greece were the following : Leather bottle-makers ; bankers ; barbers, some of them females ; barber surgeons, whose shops were lounging-places ; basket-makers ; blacksmiths ; braziers ; butchers ; carpenters ; coppersmiths ; cotton manufacturers ; curriers ; dyers ; enamelers ; factors ; farmers ; fishermen ; flax-dressers ; founders ; fresco painters ; fullers ; gilders ; goldsmiths ; gardeners ; weighers ; paper-makers ; perfumers ; pilots ; tutors ; quack doctors ; shepherds ; tanners ; weavers, &c., &c.

4. In Athens, great numbers of the citizens had no private occupation whatever, but subsisted on the pay they received for their attendance in the political and judicial assemblies, on the allowance of provisions made to them at the public festivals, and on occasional grants of money from the public treasury or the coffers of wealthy individuals.

5. Their ordinary amusements consisted in conversing together, or listening to the orators in the *agora*, or market-place, walking in the public gardens, attending the lectures and disputations of the philosophers, and assisting in the numerous processions, games, and festivities, which took place in honor of the gods.

was the situation of the women of the lower classes ? Of the Lacedæmonian women ? 10. What was their behavior on the death of their friends in battle ? If they returned unhurt from an unsuccessful engagement ?

LV. — 1. Into what two great classes were the Greeks divided ? What of these classes in Sparta ? 2. What of trade and labor in Athens ? 3. What were the principal trades in Greece ? 4. How did many of the citizens live ? 5. What were their ordinary amuse-

6 The Greeks usually made two meals a day. The first of these was eaten in the morning; the second, which was the principal meal, took place in the evening. Instead of sitting upright at table, as is the custom in the countries of Western Europe, they reclined on cushions or couches.

7. In the primitive ages they fed on fruits and roots, but afterwards they varied their fare with animal food of several kinds, and many delicacies of cookery. Generous wines were served in abundance at the tables of the rich, and music, dancing, and pantomimic shows added charms to the entertainment.



Drinking urns.

8. Before going to a feast, the Greeks washed their bodies and anointed them with oils; and when they arrived, their entertainer welcomed them either by taking their hand, or kissing their lips, hands, or feet, according as he wished to pay them greater or less respect. Before commencing the repast, a portion of the provisions on the table was set apart as an offering to the gods, and at the conclusion of the meal a hymn was usually sung.

9. The Greeks did not *drink healths*, but they had a custom of a somewhat similar nature. Before quaffing their wine, they frequently poured out a portion on the ground in honor of any god, or absent friend, whom they wished to remember. This was called a *libation*.

10. The Greeks were not without some nice notions of propriety. Long nails, dirty teeth, wiping the nose at meals, spitting upon the waiter at table, &c., were deemed acts of offensive vulgarity! One who talked of himself unduly, was set down as a *bore*. Foppery consisted in seeking to sit near the host at a ceremonious feast; bragging about taking a child to Delphi, to deposit his hair; saying that

ments? 6. What meals did the Greeks usually make? How did they sit at table? 7. What was their food? Their drink? 8. What ceremonies were used before going to a feast and on arriving there? What was done before commencing the repast? 9. What custom had they similar to that of *drinking healths*? What was this called? 10. What

one had taken care to have a black footman ; placing garlands before a door when one had offered sacrifice ; erecting a monument to a lap-dog, &c.

11. The education of the young was carefully attended to by the Greeks, and a system like that of Bell and Lancaster seems to have been followed in the schools. The Spartan system of training, as already described, was limited to exercises calculated to discipline the mind to fortitude, and strengthen the physical powers ; the study of the arts and sciences, and the pursuits of literature, being deemed unworthy the attention of a Lacedæmonian citizen.

12. The Athenians, and the people of some other states of Greece, who generally imitated the manners and institutions of Athens, gave their youth a much more liberal and generous education. While physical training was not neglected, instructions were given in reading, writing, grammar, music, recitation, and, later, in philosophy and oratory. There were many famous schools ; and attendance upon public debates, where the first orators in the world were heard, was common.

13. The Athenian marriages were generally formed at an early age, as the Grecian women were marriageable about their fourteenth year. Though nuptial engagements were entered into with many formalities, they were very easily dissolved ; all that was necessary for that purpose being that the parties should furnish the archon with a written certificate of their agreement to separate from each other.

14. The Spartan marriages were, like all the rest of their institutions, of a singular character. After a Lacedæmonian had obtained the consent of the lady's parents, he was obliged to carry off his destined spouse by force, for it was considered extremely indecorous in a female to *consent* to be married. Even after marriage, the young husband and wife for a long time carefully avoided being seen in each other's company ; and so secretly was their intercourse conducted, that where there chanced to be no children, years sometimes elapsed before it was generally known that the parties were married.

15. The funerals of the Greeks were celebrated with much pomp and ceremony. After being washed, anointed, and dressed in a costly garment, the dead body was laid out in state, for one, two, or sometimes even three days. On its head was placed a wreath of flowers, and in its hand a cake of flour and honey as an offering to Cerberus, the triple-headed watch-dog of hell.

16. A small coin, named an *obolus*, and worth about three-halfpence of sterling money, was put into the mouth of the corpse, to be paid to Charon for ferrying the departed spirit across the river Styx. Until the time appointed for the funeral, the body was constantly surrounded by relatives and hired mourners, whose loud lamentations were accompanied with the plaintive sounds of the flute.

17. The corpse, enclosed in a coffin of cypress, was then put on a

notions of propriety did the Greeks have ? What of foppery ? What of the education of the young ? Among the Spartans ? 12. The Athenians ? 13. What of marriage among the Athenians ? How were nuptial engagements dissolved ? 14. What of Spartan marriages ? What of the secrecy with which they were conducted ? 15. What of the funerals of the Greeks ? 16. What ceremonies were customary till the time ap

car and conveyed to the place where it was to be finally disposed of. The funeral procession by which it was accompanied was arranged in the following order:—First came musicians, playing or chanting mournful airs; next advanced the male relations and friends, dressed in black; then came the coffin, and behind it walked the women.

18. As the will of the deceased or of the kindred directed, the body was then either committed to the grave, or consumed upon a funeral pile, the ashes being, in the latter case, afterwards collected and placed in an urn, which was buried in the earth. Libations of wine were, at the same time, made, or a sacrifice offered to the gods; prayers were said, and the name of the deceased invoked aloud. A funeral banquet closed the ceremony, and it was customary to erect a monumental stone or statue over the grave.



Offering sacrifice.

19. Religious rites and ceremonies, of which we have given an account, were the chief business of the priests, yet the people attended at the services of the temples, and furnished, as offerings, their finest cattle and choicest products. No business was undertaken without consulting the gods by religious ceremonies.

CHAPTER LVI.

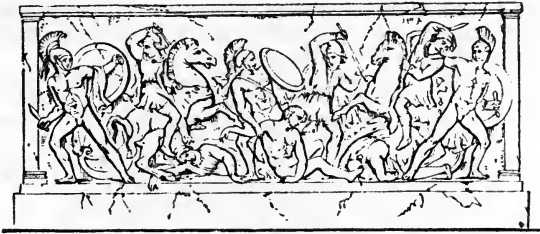
Armies. — Warfare. — Fortified Towns.

1. THE Greek states had no hired or standing armies, but trusted for their defence to a militia force, composed of citizens and armed

pointed for the funeral? 17. What was the order of the funeral procession? 18. What was then done with the body? Were libations made? How was the ceremony closed? 19. What was the business of the priests? Did the people attend at sacrifices? What was always done before undertaking important business?

LVI.—1. Did the Greeks have standing armies? To what did they trust for defence?

slaves, which was called out in time of war. It appears, from the poems of Homer, that, in early times, many of the Grecian chiefs and



Greeks in battle.

warriors fought in chariots, drawn by horses; but at a later period these vehicles were entirely disused.



Greek soldiers, from an ancient sculpture.

2. The usual arrangement came to be, that the officers and upper classes fought on horseback, and the common soldiery on foot. The regular cavalry were armed with swords and spears. The infantry were divided into two classes, respectively called the heavy-armed and the light-armed, the first of which divisions generally consisted of citizens, and the other of slaves, or of freemen of the lowest rank.

3. The heavy-armed foot wore helmets of brass or iron upon their heads, and cuirasses and greaves of the same metals upon their breasts and legs. With the right hand they grasped a spear or sword, and on the left arm they had a buckler or shield. They generally fought in a close body, termed a phalanx, in which the file was sometimes eight, and at others sixteen men in depth.

What of war chariots in the earlier times? 2. What was the usual arrangement? What of the regular cavalry? The infantry?

3. The heavy-armed foot soldiers? What did they hold in their hands? How did they

4. The light-armed troops used bows, javelins and slings, and were esteemed of so little importance, compared with the heavy-armed, that the ancient writers, in their descriptions of battles, frequently omit to mention the light soldiery altogether, in stating the number of troops engaged.



Buckler or shield.

5. The Greeks advanced to meet the enemy at a quick but regular pace, and with a silence which was only occasionally broken by the sound of the trumpet or the Spartan flute, until the clash of arms and the groans of the dying announced the mortal conflict.

6. Every citizen was liable to be called out for the defence of the state, between the ages of twenty and sixty, but those of advanced years were exempted from foreign service. The Athenians had a custom of appointing ten generals to every army, one being selected from each of the ten wards of Attica.

7. At first, each of these officers was successively invested with the sole command for a single day, but the evils resulting from so injudicious an arrangement being ere long perceived, the practice was modified, in as far as one of the ten was appointed to the actual command, while the remaining nine accompanied him as counsellors, or remained at home with the honorary title of generals.

8. The Grecian towns were fortified with walls, towers, and fosses or ditches, which rendered it very difficult to take them by siege in those times, although the places then deemed and proved impregnable would not have been able to hold out for an hour against modern artil-

fight? 4. What weapons did the light-armed troops use? What was their comparative importance? 5. How did the Greeks meet the enemy?

6. At what ages were the citizens liable to be called out? What custom had the Athenians? 7. How was this custom afterwards altered? 8. What of the Greek fortifications? What of their engines of war compared with ours?

lery. Yet, impotent as the engines of war possessed by the Greeks were in comparison of cannon, they had machines which enabled them greatly to annoy, and often to carry by assault, places very strongly fortified.



Grecian Soldier

9. The principal of these engines were the battering-ram, the moving tower, the tortoise, the catapulta, and the balista. The battering-ram was a very large beam of wood, at the end of which was an iron head, shaped so as partly to resemble that of a ram. Some of these machines were suspended from the roof of a wooden building erected to screen the men who worked them from the missiles of the besieged, while others, of a smaller size, were carried in men's arms.

10. They were used in battering down walls, and are described as having been sometimes terribly effective. To deaden their blows, the besieged were accustomed to lower bags of wool before those parts of the walls against which they were directed.

11. The moving tower was a wooden building in the form of an obelisk, and was placed on wheels, by means of which it could be

9. What were their principal engines? Describe the battering ram. How was this machine worked? 10. For what was it used? How did the besieged deaden the blows? 11. What was the moving tower? How high were these towers made?

pushed forward to the fortifications which were the objects of attack. These towers were from thirty to forty feet square at the base, and rose to a greater height than the ordinary walls of fortified towns.

12. In the lowest story they contained a battering-ram; in the middle part they had a drawbridge, which could be lowered in such a manner as to enable the assailants to pass over from the tower to the walls, and at the top they were filled with soldiers, who threw javelins and shot arrows at the defenders of the walls.

13. The tortoise was a species of wooden house, about twenty-five feet square and twelve feet high. Like the moving tower, it was furnished with wheels, by means of which it could be propelled forward to the walls. It was covered with strong hides, which had been steeped in certain drugs to render them fire-proof, and was called a tortoise on account of its great strength, which rendered those within it as safe as a tortoise in a shell. It was used as a covering to protect the persons employed in filling up the ditches and sapping the walls of fortified places.

14. The balista and the catapulta were machines for throwing showers of darts and stones, and are said to have borne considerable resemblance to the modern cross-bow, though of vast size in proportion

CHAPTER LVII.

Greek Ships of War. — Houses, Furniture, &c.

1. IN the days of Homer, the Grecian ship of war was a large open boat, capable of carrying from fifty to one hundred and twenty men. When the wind was fair and moderate, a sail was hoisted, but the ordinary mode of propelling these vessels was by oars.

2. At that early period the rowers sat in a single line along each side of the vessel, but afterwards the Corinthians invented the *trireme*, a species of galley, which had three benches or tiers of rowers, and was decked like the larger craft of modern times.

3. The largest of these vessels generally carried a crew of about two hundred men, consisting partly of sailors and partly of soldiers, or, as we should now call them, *marines*. In sea-fights these marines stood on the deck of the ship, and assailed the enemy with darts or javelins; and when the vessels came close to each other, they fought hand to hand with the sword and spear.

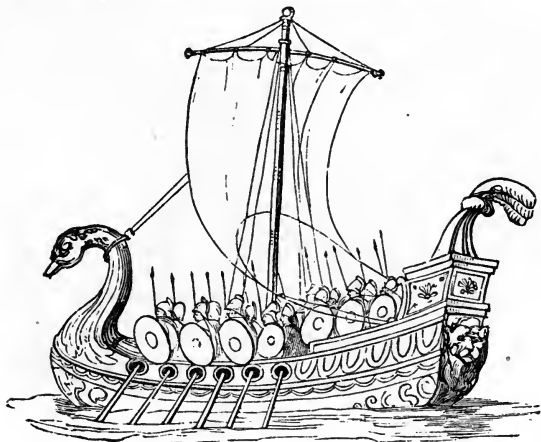
4. Although the trireme appears to have been the war vessel in most general use, there were many galleys of a still larger size. Ships of four or five tiers of oars were not uncommon, and some

12. Of what different parts did they consist? 13. What was the tortoise? With what was it covered? Why was it so called? For what was it used? 14. What were the catapulta and balista?

LVII. — 1. What of the Grecian ships of war in the days of Homer? What was the usual method of propelling these vessels? 2. How did the rowers sit? What of the *trireme*? 3. What crew did the largest vessels carry? What of the *marines*?

4. What of other vessels? 5. How were the prows of Grecian vessels ornamented

enormous vessels, which, however, were built rather for show than for use, had as many as thirty or forty benches of rowers.



Greek galley.

5. The prows of Grecian ships were usually ornamented with sculptured representations of gods, men, or animals, like the figure-heads of modern vessels. From the lower part of the prow there projected what was called the *beak*, which was a piece of wood, armed with a spike of brass or iron. This was of great use in damaging or sinking vessels—it being an important part of an ancient commodore's tactics to attempt to run down the enemy by striking his ship's beak against the side of the hostile vessel.

6. Another manœuvre, frequently resorted to for compelling an engagement, was to bear down obliquely upon the enemy's line, so as to break the oars of his vessels, and thereby render them unmanageable. The ships were then brought close together, and the personal conflict which ensued decided the fortune of the day.

7. The private houses in the Grecian cities were, for the mass of the people, extremely mean in aspect, being built of clay or unbaked bricks, and arranged in irregular lines along the sides of narrow streets. But men of wealth had large and handsome establishments. Their dwellings were divided into several apartments, with two or more stories, mounted by staircases.

8. In front was a large gate, outside of which was a heap of manure left there by the horses and mules. Here a number of dogs and pigs were accustomed to assemble. The first rooms seen on entering were decorated with paintings. There were separate apart-

What was the *beak*? What was its use? 6. What other manœuvre was practised? How was the conflict decided?

7. What of the houses of the common people in Grecian cities? Of the men of wealth? 8. What of the appearance of the outside of the house? To what purposes

ments for the men, the visitors, and strangers. There was also a remote room for the girls, who were kept under lock and key.



Buildings of the rich in Athens.

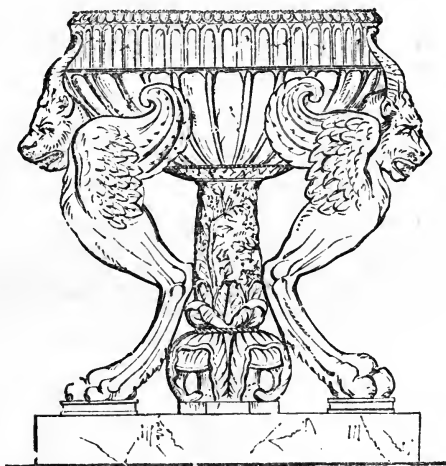
9. The houses of the wealthier class abounded in paintings, sculptures, vases, and ornamental works of art. The walls were plastered



and finished with joiner's work. The walls and ceilings were adorned

with paintings; gold and ivory set off the furniture. Screens of rich tapestry were in use.

10. Among the articles of household furniture, we may enumerate chairs, beds of geese feathers, bedsteads, bedsteads with musquito nets, lambskin blankets, tables, candelabras, carpets, footstools



lamps, chafing-dishes, vases of various forms, baskets, basins, bel lows, brooms, cisterns, ovens, frying-pans, hand-mills, knives, soup-ladles, lanterns, mirrors, mortars, sieves, spits, and in short most of the articles, or substitutes for them, now in use.

11. The public buildings of Greece have never been equalled, much less surpassed, in any country of the world, for combined magnificence and durability. Formed of polished stone, or of the finest marble, and exhibiting in their construction the admirable proportions and beauty of the three Grecian orders of architecture, — the Doric, Ionic, and Corinthian, — these temples and public buildings have long been justly reckoned among the wonders of human art.

12. Though in ruins, they are yet the objects of imitation to the most refined and tasteful nations of earth. Far from hoping to excel them, the modern architect esteems himself fortunate when he has been successful in copying their distinguishing excellences.

were the various rooms appropriated? 9. How were the houses of the wealthier classes ornamented? The walls? The ceilings? The furniture?

10. What were some of the articles of domestic furniture? 11. What of the public buildings of Greece? Of what were they built? In what three orders of architecture?

2. What of them now, though in ruins?

CHAPTER LVIII.

Poets of the Second Period.

1. THE eighth century before Christ, or that immediately following the era of Homer and Hesiod, forms a perfect blank in the history of Greece; not one of its poets — if, indeed, any then flourished — having possessed sufficient merit to ensure the preservation of his works, or even of his name, from oblivion.

2. The seventh century, by producing Archilochus, Tyrtaeus, and Alcman, gave indication of the approach of a brighter period; and the sixth more than fulfilled the promises of its predecessor, by giving birth to Sappho, Anacreon, and Simonides, besides several other poets of inferior, yet still of distinguished ability.

3. Archilochus, who has been named as one of the poets of the seventh century B. C., was a native of the island of Paros. His writings, which were principally satirical, have all perished, with the exception of a few inconsiderable fragments; but, judging by the effects which his works are said to have produced upon his contemporaries, we must conclude Archilochus to have possessed no ordinary share of poetical genius.

4. Tyrtaeus was the poet, who, as has been already stated, was sent in mockery by the Athenians to the Spartans to conduct for them the Second Messenian War, and whose verses had so much effect in animating their valor. He was a native of Miletus, one of the Ionian cities of Asia Minor, and was afflicted with lameness, as well as blind of one eye.

5. Early in life he settled in Athens, where he employed himself in teaching a school. After his military campaigns, he resided at Sparta, where he was held in great respect on account of his important public services. Only a few fragments of his works have been preserved, but his name is still familiar as a household word in the land of Greece.

6. Alcman, a lyrical poet of the seventh century B. C., was a native of Sparta. His verses, which were chiefly on amatory subjects, have all been lost, except a few scraps. Terpander, another lyrical poet of the same period, was born in the island of Lesbos. He was also an accomplished musician, and gained several prizes for music and poetry at the Pythian or Delphic Games, and at a public festival in Sparta. He improved the lyre, and introduced several new measures into Greek poetry.

7. Sappho was a lyrical poetess, whose genius was so much admired by the Greeks, that they honored her with the title of "the Tenth Muse." She was born at Mitylene, in the isle of Lesbos, about

LVIII. — 1. What of the Greek literature during the eighth century before Christ? 2. What poets did the seventh century produce? The sixth? 3. Who was Archilochus? What may be said of his writings? 4. Who was Tyrtaeus? Where was he born? How was he afflicted? 5. What of his early life? Where did he afterwards reside? What of his works remain?

6 Who was Alcman? Terpander? What improvements did he introduce? 7. Who

the year 610 B. C. She became the wife of a wealthy inhabitant of the island of Andros, to whom she bore a daughter, named Cleis.

8. Sappho was short in stature, swarthy in complexion, and by no means beautiful. Endowed with a warm and passionate temperament, she chiefly wrote poetry descriptive of the hopes and fears inspired by love.

9. Only two of her lyrics have been preserved entire, namely, a *Hymn to Venus*, and an *Ode to a Young Lady*, both of which are characterized by so much beauty, feeling, and fire, as fully to justify the admiration with which her poetical powers were regarded by the ancients.

10. Her vehement affections finally impelled her to her own destruction. After the death of her husband, she became desperately enamored of a young man, named Phaon, and finding herself unable to excite a reciprocal passion, notwithstanding the most earnest and persevering efforts, she threw herself headlong into the sea, from a high rock at the promontory of Leucate. The place where she was drowned was afterwards known by the name of the "Lover's Leap."

11. Alcæus, a lyrical poet, whose works have perished, with the exception of a few fragments, was a contemporary of Sappho, and is said to have been one of her lovers. Like her, he was a native of Mitylene, and, like her also, he was a person of strong passions, unrestrained by proper moral feeling.

12. Ibycus, a writer of amatory lyrics, was born at Rhegium, a town in the south of Italy, about 600 B. C. While yet young he emigrated to the island of Samos. Little further is known respecting his personal history, excepting the fact that he was put to death by a band of robbers, into whose hands he had fallen while making a journey. His poems have almost entirely perished.

13. Mimnermus, an elegiac poet, and an accomplished musician, was a native of Colophon, one of the Ionian cities of Asia Minor, and flourished about 600 B. C. Of his writings, only some detached verses have come down to modern times. Theognis, the author of a work still extant, consisting of a collection of moral maxims put into verse, was born at Megara, a Dorian city at the head of the Saronic Gulf, and flourished about 550 B. C.

14. Anacreon, a poet of great celebrity, was born at Teos, a city of Ionia, in Asia, about the middle of the sixth century before the Christian era. His reputation as a poet having become very great, Hipparchus, who, together with his brother Hippias, then ruled in Athens, invited him to visit that city, and according to Plato, sent a fifty-oared vessel for the express purpose of conveying him to Attica.

15. After the assassination of Hipparchus, Anacreon recrossed the Ægean to his native town of Teos; but was a second time obliged to quit it, on account of the advance of the Persian army, when the

was Sappho? What of her? 8. What was her appearance? Her temperament? 9. What may be said of her works that remain? 10. What of her death?

11. What of Alcæus? Of what city was he a native? 12. Who was Ibycus? What is known of his personal history? 13. What of Mimnermus? Theognis? 14. Who was Anacreon? When and where was he born? What invitation was given to him by Hipparchus?

15. Where did Anacreon go after the assassination of Hipparchus? Why was he

Greek states of Asia Minor endeavored to throw off the yoke of Darius in the year 500 B. C. He then returned to the Teian settlement at Abdera, where he died in the eighty-fifth year of his age, (about 470 B. C.)

16. He is said to have been choked by a grape-stone while quaffing a cup of wine — a death not inappropriate to the manner in which he spent his life. The extant works of Anacreon consist of odes and sonnets, chiefly referring to the subjects of love and wine. His style is graceful, sprightly, and mellifluous; but he can only be considered as an inspired voluptuary. The Athenians, in his own spirit, reared a monument to him in the shape of a drunkard singing — an expressive proof of the blindness of the ancients to the vicious and degrading nature of intemperance.

17. Simonides, an eminent elegiac poet, was born in the isle of Ceos, about the year 560 B. C. On attaining to manhood he opened a school, and for some time gave lessons in singing and dancing, but, growing tired of this occupation, he crossed over to Asia Minor, where he travelled from city to city, composing, for hire, poetical eulogiums on the victors in the public games.

18. He visited Athens during the reign of Hipparchus, and afterwards sailed to Sicily, where, by the proofs which he gave of his poetical abilities, he attracted the attention and acquired the lasting friendship of Hiero, King of Syracuse, whose liberal encouragement of men of learning and genius reflects honor upon his memory. At the court of this enlightened monarch, Simonides spent most of the remaining years of his life, and here he composed some of his principal poems.

19. Simonides was famed for his wisdom as well as for his poetical genius. Being asked by King Hiero, "what was the nature of God?" he requested to be allowed a day to reflect upon the subject before returning an answer. At the end of that time he asked for two days more, and continued thus to go on, always doubling the number of days demanded, until at length Hiero, astonished, inquired the reason of so much procrastination.

20. The answer of Simonides was, that the longer he meditated upon the subject, the more difficult it appeared to be. Being once asked whether knowledge or wealth was most desirable, he answered, that it must be wealth, as he daily saw learned men waiting at the doors of rich men — a severe but just reflection upon sycophancy.

21. Simonides chiefly excelled in elegiac composition, but he also attempted with success other kinds of poetry. He celebrated the battles of Marathon, Thermopylæ, Salamis, and Plataea, in separate poems which were greatly admired; and for the first of these pieces he gained a prize in a contest with Æschylus, the tragic poet.

obliged to leave again? Where and when did he die? 16. What was the cause of his death? Of what do his works consist? What of his style? What monument did the Athenians raise to him?

17. Who was Simonides? What was his early employment? 18. What places did he visit? Whose attention did he attract in Sicily? What did Simonides do at this court?

19. For what was Simonides celebrated? What question was put to him by Hiero? How did he answer it? 20. What other answer did he make? 21. In what did Simonides excel? What battles did he celebrate? What prize did he gain?

22. In tenderness and plaintive sweetness he was without a rival ; and one of his works, entitled " the Lamentations," is mentioned in particular by the ancient writers as a poem of such touching pathos, that it was impossible to peruse it without shedding tears.

23. He is said to have perfected the Greek alphabet, by adding four letters to it, and to have been the inventor of what is called *artificial memory*. He preserved his faculties till a very advanced age, and gained a prize for poetical composition in his eightieth year. He died in Sicily, at the age of ninety. Of his numerous poems only a few verses have escaped the ravages of time.

CHAPTER LIX.

Sages and Philosophers of the Second Period. — The Seven Wise Men.

1. THE " Seven Wise Men of Greece " have already been alluded to. Their names were Pittacus of Mitylene, Bias of Priene, Solon of Athens, Chilon of Lacedæmon, Cleobulus of Lyndus, Periander of Corinth, and Thales of Miletus.

2. Two occasions on which these seven sages met all together, are mentioned by ancient writers — once at Delphi, and a second time at Corinth. The following circumstance is said to have procured for them the distinctive appellation of *the Seven Wise Men* : — Some fishermen of Miletus, in Asia Minor, after casting their nets into the sea, made a sale of the anticipated draught to some individuals who happened to be standing by.

3. But when the nets were drawn, and it was found that they contained a golden tripod, the fishermen refused to give it to the purchasers of the draught, alleging that they had only sold the *fish* that the nets might enclose. After much altercation, both parties agreed to refer the matter to the citizens of Miletus, who, finding the question a difficult one, sent to consult the oracle at Delphi upon it.

4. Being ordered by the oracle to adjudge the tripod to the wisest man that could be found, they offered it to their fellow-citizen, Thales, but he declined to take it, modestly saying that many wiser men than he existed. Thales next sent it to Bias of Priene, but he likewise declined the honorable gift, and sent it to another.

5. It thus passed successively through the hands of all the individuals subsequently classed as the Seven Wise Men ; after which the tripod was consecrated to Apollo, and deposited in the temple of Delphi. The conservators of the shrine probably foresaw some such conclusion as this, when they took the vessel out of the hands of its finders and true owners.

22. What poetic qualities did he possess? What of his work called the "Lamentations?" 23. What improvement did he make in the Greek alphabet? Of what was he the inventor? What of his faculties? His death? His works?

LIX. — 1. Who were the "Seven Wise Men of Greece?" 2. Where did these seven sages meet together? 3 4, 5. Relate the circumstance that gave them the name of *the*

6. These sages endeavored to enlighten and improve their fellow-men, by disseminating, in the shape of maxims or proverbs, a number of moral truths and prudential precepts, which they embraced every opportunity of bringing forward and enforcing. This is a mode of preserving and circulating useful knowledge, which has been resorted to by the early instructors of every people, both in ancient and modern times.

7. In rude and ignorant ages, and in the absence of those means of instruction which are now possessed by mankind, the brief maxims and pithy proverbs in which the results of experience and reflection were embodied, must have been, indeed, invaluable. The Seven Wise Men of Greece were not merely inventors of popular proverbs and moral sentences; some of them were also active politicians; one of them was an eminent legislator, and another a distinguished natural philosopher.

CHAPTER LX.

The Seven Wise Men, continued.

1. **PITTACUS** was born at Mitylene, in the isle of Lesbos, about 650 B. C. He distinguished himself by his valor in war with the Athenians, and afterwards in a successful attempt to dethrone Melanchrus, the tyrant of Lesbos. His grateful countrymen raised him to the vacant throne, which he occupied until he had completely tranquillized the state, and reformed its laws and institutions. He then resigned his authority, and retired into private life. He died in the eighty-second year of his age, about 568 B. C.

2. The following are a few of his maxims:

"The possession of power discovers a man's true character."

"Whatever you do, do it well."

"Do not that to your neighbor which you would take ill from him."

"Know your opportunity."

"Never disclose your schemes, lest their failure expose you to ridicule as well as to disappointment."

3. Bias was a native of Priene, a city of Ionia. The time of his birth is uncertain. He was of a very generous disposition, and entertained a philosophical contempt for riches. His oratorical powers were great, and he is said to have met his death from over-exerting himself while pleading the cause of one of his friends. That he was witty as well as wise, the following anecdotes and maxims will show.

Seven Wise Men. 6. What did these sages endeavor to do? What of this method of preserving knowledge? 7. What of the value of maxims and proverbs in ignorant ages? Were the seven wise men merely inventors of proverbs?

LX. — 1. What of Pittacus? By what actions did he distinguish himself? What did he do upon the throne of Lesbos? At what age did he die? 2. What were some of his maxims?

3. Who was Bias? What of his birth? His disposition? His oratorical powers?

4. A scoffer having asked him what religion was, he returned no answer. His interrogator pressing him to state the reason of his silence, he replied, "It is because you ask me about things that do not concern you." On another occasion, being at sea in a storm, the sailors, who were men of known profligacy, began, in their terror, to pray. "Be silent," said Bias, "lest the gods discover that it is you who are sailing."

5. Among his maxims were :—

"Endeavor to gain the good-will of all men."

"Speak of the gods with reverence."

"Esteem a worthy friend as your greatest blessing."

"Yield rather to persuasion than to compulsion."

"The most miserable man is he who cannot endure misery."

"Form your plans with deliberation, but execute them with vigor."

"Do not praise an unworthy man for the sake of his wealth."

"It is better to decide a difference between your enemies than your friends ; for, in the former case, you will certainly gain a friend, and in the latter lose one."

6. Of the life and actions of Solon, the Athenian sage and law-giver, some account has already been given ; but a transaction which occurred between him and Thales of Miletus may be referred to here, as it exhibits a characteristic difference in the sentiments of these two sages.

7. While Solon was residing at Miletus, on a visit to Thales, he took occasion one day to ask the reason why his host did not take a wife. Thales eluded the question at the moment, but soon after introduced to Solon a person who, he said, had just arrived from Athens. Solon, who had left his family in that city, eagerly asked the stranger if he had any news.

8. The pretended traveller, who had been instructed by Thales in what he should say, replied, that there was nothing new at Athens, except that the son of a great legislator, named Solon, was dead, and had been followed to the grave by a great concourse of citizens. On hearing these mournful tidings, Solon, who was of a gentle and affectionate nature, burst out into loud lamentations.

9. Thales hastened to relieve his mind by informing him that he had been deceived with a fabricated tale, and added, smiling, that it was the dread of encountering such sorrows as his friend had just felt, that prevented him from marrying and rearing a family.

10. The following are some of the precepts of Solon :—

"Reverence God, and honor your parents."

"Mingle not with the wicked."

"Trust to virtue and probity rather than to oaths."

"Counsel your friend in private, but never reprove him in public."

"Do not consider the present pleasure, but the ultimate good."

"Do not select friends hastily ; but when once chosen, be slow to reject them."

What of the cause of his death ? 4. What anecdotes are told of him ? 5. What are some of his maxims ? 6, 7, 8, 9. What anecdote is told of Solon and Thales ? 10. What are some of the precepts of Solon ?

"Believe yourself fit to command when you have learned to obey."

"Honors worthily gained far exceed those which are accidental."

11. Chilon was born in Lacedæmon, about 630 B. C., and was one of the ephori, or magistrates, of that state. He said, in his axioms, —

"The three most difficult things are, to keep a secret, to employ time properly, and to bear an injury."

"Never speak evil of the dead."

"Reverence old age."

"Govern your anger."

"Be not over-hasty."

"The tongue ought to be always carefully restrained, but especially at the festive board."

"Seek not impossibilities."

"Let your friendship be more conspicuous in adversity than in prosperity."

"Prefer loss to ill-gotten wealth; the former is a trouble only once endured, but the latter will constantly oppress you."

12. Cleobulus was *tyrant* or King of Lyndus, in the island of Rhodes, where he was born about 634 B. C. He was distinguished for his personal strength and beauty, as well as for his wisdom. He visited Egypt for the purpose of acquiring knowledge, and is supposed to have there contracted that taste for enigmatical writing which he afterwards displayed. He died at the age of seventy, or about 564 B. C.

13. Besides about three hundred enigmatical verses, Cleobulus composed many maxims in plain language, such as, —

"Before you quit your house, consider what you have to do; and when you return, reflect whether it has been done."

"Be more attentive than talkative."

"Educate your children."

"Detest ingratitude."

"Endeavor always to employ your thoughts on something worthy."

14. Periander was born at Corinth, in the year 665 B. C. His father Cypselus had subverted the republican institutions of Corinth, and established himself as its tyrant. Periander succeeded him on the throne, and conducted the government with firmness and prudence, but with great severity. Notwithstanding his reputation for wisdom, he is said to have been a person of a very violent and cruel disposition.

15. In a transport of rage he killed his wife Melissa, by a stroke of his foot, and afterwards caused some women to be burnt to death, whose calumnious accusations had stirred him up to the commission of the barbarous deed. He banished his younger son for expressing abhorrence of him as his wife's murderer; and he is accused of several other crimes of an equally atrocious description. He died, at the age of eighty, 584 B. C.

11. Who was Chilon? What office did he hold? What are some of his sayings? 12. Who was Cleobulus? For what was he distinguished? For what purpose did he visit Egypt? What of his death? 13. What are some of his maxims?

14. Who was Periander? What of his father? How did Periander conduct the

16. Some of his precepts are excellent, but they would have come with greater force, had he been more careful to reduce them to practice.

"In prosperity," said he, "be moderate; in adversity, be prudent."

"Pleasure is fleeting; honor is immortal."

"Prudence can accomplish all things."

"The intention of crime is as sinful as the act."

"Perform whatever you have promised."

CHAPTER LXI.

The Seven Wise Men, continued.

1. THALES, who is generally regarded as the greatest of the Seven Sages, was born at Miletus, in Ionia, about the year 640 B. C. His father was a Phœnician, who had settled in Miletus, and who is said to have claimed descent from Cadmus, the founder of Thebes in Bœotia.

2. Thales early manifested the superiority of his talents, and was called to take an important part in public affairs. But, preferring the tranquil studies of philosophy to the agitating pursuits of politics, he soon relinquished his official employments, and travelled into Crete and Egypt for the purpose of conferring with the learned men of these countries, who were, at that period, considerably in advance of the rest of the world in a knowledge of the arts and sciences.

3. In Egypt, Thales is said to have received some valuable instructions in mathematics from the priests of Memphis, and to have taught them, in return, a method of measuring the altitude of the pyramids by means of their shadows. He afterwards returned to Miletus where he continued his philosophical studies with unabated ardor.

4. Thales would never marry, being, according to his own statement, unwilling to expose himself to the anxieties and griefs of matrimonial life. It is related, that, when his mother first advised him to take a wife, he answered, "It is yet too soon;" and when she gave him a similar counsel in his more advanced years, he said, "It is now too late."

5. The closeness of his application to his favorite studies gave him a habit of abstraction, which sometimes placed him, as it has done many other great men, in rather awkward predicaments, and drew upon him the ridicule of the vulgar.

6. For instance, it is said that, being one night absorbed in the contemplation of the heavenly bodies when he should have been

government? What was his disposition? 15. What are some of the actions of which he is accused? At what age did he die? 16. What are some of his precepts?

LXI. — 1. Who was Thales? Who was his father? 2. What of Thales in early life? Why did he relinquish his employments? To what countries did he travel? 3. What instructions did he receive in Egypt? What did he teach in return?

4. Why would Thales never marry? What anecdote is related of him? 5. What

looking to his feet, he fell into a pit, and thereby exposed himself to the sarcastic question of an old woman who came to his assistance, "Do you think you will ever be able to comprehend things which are in heaven, when you cannot observe what is at your very feet?"

7. He died at the age of ninety, overcome with the heat and pressure of the crowd at the Olympic games, which he had gone to witness, [550 B. C.]

8. Like the other Grecian sages, Thales made and circulated many axioms, of which the following may serve as specimens:—

"The same measure of gratitude which we show to our parents, we may expect from our children."

"It is better to adorn the mind than the face."

"It is not the length of a man's tongue that is the measure of his wisdom."

"Never do that yourself which you blame in others."

"The most happy man is he who is sound in health, moderate in fortune, and cultivated in understanding."

"Not only the criminal acts, but the bad thoughts of men are known to the gods."

"The most difficult thing is to know one's self; the easiest, to give advice to others."

"The most ancient of all beings is God, for he has neither beginning nor end."

"All things are full of God, and the world is supreme in beauty, because it is his workmanship."

"The greatest of all things is space, for it comprehends all things; the most rapid is the mind, for it travels through the universe in a single instant; the most powerful is necessity, for it conquers all things; the most wise is time, for it discovers all things."

9. Thales used also to express his thankfulness, first, that he was a human being, and not a beast; second, that he was a man, and not a woman; and, third, that he was a Greek, and not a barbarian.

10. Thales was the first true philosopher of the Grecian race, and founded what is called the Ionic school, from which afterwards emanated the Socratic, and several other philosophical systems. None of his writings have been preserved; but from what has been recorded concerning him by others, it appears that he supposed all things to have at first been formed from water by the creative power of God.

11. He taught that the earth is a spherical body placed in the centre of the universe; that the sun and stars are fiery bodies, nourished by vapors; that the moon is an opaque mass, and derives its light from the sun. According to him, the divine mind pervades and animates all things, and is the origin of all motion.

12. He believed in the immortality of the soul of man, and sup-

habit did he contract from application? 6. What anecdote is told of him? What of his death?

8. What are some of the axioms circulated by Thales? 9. For what three things did Thales express his thankfulness? 10. What school did he found? What of his writings? How did he suppose all things to have been at first formed?

11. What did he teach? 12. In what did he believe? In what sciences did he make

posed that not only the inferior animals, but even all substances, which, like the magnet, possess the power of motion, have a soul, or animating principle. He made great advances in astronomy and mathematics.

13. He was the first Greek who predicted an eclipse of the sun, and who ascertained that the solar year consisted of three hundred and sixty-five days. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points. In mathematics he invented several fundamental problems, which were afterwards incorporated into Euclid's Elements.

CHAPTER LXII.

Philosophers.—Anaximander ; Pythagoras.

1. ANAXIMANDER, the disciple and friend of Thales, and the first of the Greeks who taught philosophy in a public school, was born at Miletus, in the year 610 B. C. He adopted in part the opinions of Thales, but differed from him on various points. He held that the sun occupies the highest place in the heavens, the moon the next, and the stars the lowest.

2. He asserted that the sun is twenty-eight times larger than the earth, and that the stars are globes composed of fire and air, and inhabited by gods. Infinity is, according to Anaximander, the origin of all things, and into it they must be ultimately resolved. The various parts may change, but the whole is immutable.

3. To understand this doctrine, it is necessary that we should know what he meant by infinity ; but, unfortunately, our information on this point is altogether defective. Some have supposed him to refer to matter, and to wish to inculcate its eternity and immutability ; while others imagine that he alluded to matter and motion, taken together, as forming one infinite universe.

4. Anaximander made several improvements in mathematics and astronomy, and was the first who delineated upon a globe the map of the earth. He is also said to have been the inventor of the sun-dial ; but it seems probable that this instrument was previously in use among the Babylonians, and that Anaximander had only the merit of introducing it into Greece.

5. Anaximenes, a native of Miletus, and one of the disciples of Anaximander, was the next teacher of the Ionic school. He held that *air* is God, and the first principle of all things, from which are produced, by rarefaction or condensation, fire, water, and earth.

6. Pythagoras, one of the most celebrated of the philosophers of

advances? 13. What prediction did he make? What did he ascertain of the solar year? What did he teach? What did he invent?

LXII. — 1. Who was Anaximander? What of his opinions? 2. What did he assert of the sun, moon and stars? What was his idea of infinity? 3. How has this idea been explained?

4. What improvements did Anaximander make? What instrument is he said to have

antiquity, and the founder of the Greek school of Italy, was a native of the island of Samos, and flourished about the middle of the sixth century B. C. His father, who was a merchant, gave him an excellent education, and he is said, at a very early age, to have exhibited many remarkable proofs of his talents.

7. He went to Egypt, where he spent twenty-two years, during which time, besides making himself thoroughly acquainted with its religious and scientific knowledge, he learnt the three modes of writing practised in that country, namely, the epistolary; the symbolical, and the hieroglyphical.

8. After extensive travels and great study, he returned to Samos, where he employed himself in instructing his countrymen in the principles of morality, and in initiating a select band of friends and disciples in the mystic and abstruse philosophy which had so long been the object of his study.

9. The Samians flocked with eagerness to receive his instructions, and his philosophical school was in a very flourishing condition, when he suddenly adopted the resolution of abandoning Samos. Passing into Italy, he settled at Crotona, a city of Magna Græcia, as those districts colonized by Greeks were usually called.

10. The inhabitants of Crotona were, at that time, notorious for their immorality; and Pythagoras, immediately on his arrival, addressed himself to the task of reforming their manners. While stepping ashore, he observed some fishermen hauling their nets, which were full of fishes. He purchased the draught, and caused the whole to be thrown again into the sea; improving the occasion to impress upon the Crotonians his doctrine respecting the duty of refraining from the destruction of animal life.

11. Availing himself of the art, which he had learned from the Egyptian priests, of procuring the respect of the ignorant and superstitious by an affectation of mystery, and an assumption of supernatural powers, he soon succeeded in attracting the attention of the citizens, and in obtaining a favorable hearing for his lectures on morality. And so persuasive is said to have been his eloquence, that the Crotonians abandoned their licentious and corrupt practices.

12. At the request of the magistrates, Pythagoras also established laws for the future governance of the community. He then opened a school of philosophy, and his popularity now having become very great, between two and three thousand individuals were soon enrolled as his scholars.

13. Pythagoras regarded the sublime doctrines of philosophy as something far too sacred and valuable to be unreservedly communicated to ordinary men. Every individual who applied for admission

invented? 5. What of Anaximenes? His opinions? 6. Who was Pythagoras? What of him? His father? 7. How did he spend his time in Egypt?

8. What did he do after his return to Samos? 9. How did the Samians receive his instructions? What of his school? Where did he finally settle? 10. What of the inhabitants of Crotona? What task did Pythagoras undertake? Relate the anecdote of the fishermen.

11. What did he avail himself of? What did he soon succeed in doing? What was the effect? 12. What next did Pythagoras do? What of his school? His popularity?

to his school was subjected to a rigid examination, and it was only those whose features, conversation, and general deportment, pleased him, and of whose personal character he received a favorable account, that were received as his disciples.

14. The school formed a society, in which each member placed all his property. The pupils were subject to years of most severe discipline, mental and bodily. Any candidate whose patience was exhausted by this lengthened probation, was permitted to withdraw from the society, and to take with him a greater amount of property than he had contributed to the general stock. His funeral obsequies were then celebrated by the disciples, and a tomb erected for him, as if he had been removed by death—a ceremony which was intended to signify how utterly that man is lost to society who abandons the paths of wisdom.

15. Those candidates, on the other hand, who passed with credit through the appointed probation, were received into the body of select disciples, or Pythagoreans proper; they were admitted *behind the curtain*, and, after having sworn not to divulge what they should hear, were instructed in the principles of natural and moral philosophy.

16. Mathematics, music, astronomy, politics, and morals, by turns engaged their attention, and the sublimest speculations respecting the nature of God, and the origin of the universe, were communicated to them in direct and undisguised language.

17. Those whom Pythagoras instructed in this plain and familiar manner were said to belong to the *esoteric*, or private school; while those who attended his public lectures, in which moral truths were generally delivered under a symbolical or figurative form, were considered as belonging to the *exoteric*, or public school.

CHAPTER LXIII.

Pythagoras, continued. — Æsop.

1. THE members of the esoteric school at Crotona were about six hundred in number. They lived together, as in one family, with their wives and children, in a public building called the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded

13. What did Pythagoras think of the doctrines of philosophy? What was necessary for admission to his school? Who were only admitted as his disciples?

14. What of this school? What of the discipline? What was done if any candidate's patience was exhausted? 15. What of those who passed through the probation? 16. What subjects engaged their attention? 17. What of the *esoteric* school? The *exoteric*?

LXIII.—1. What of the esoteric school at Crotona? How did the members live? How was the business of the society conducted? 2, 3, 4. How was the day spent?

with a careful retrospect of the events which had occurred, and the business which had been transacted.

2. They rose before the sun, that they might pay him homage after which they repeated select verses from Homer and other poets and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day.

3. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises.

4. Their dinner consisted chiefly of bread, honey, and water; for, after they were perfectly initiated, they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies.

5. While teaching, whether in public or in private, Pythagoras wore a long white robe, a flowing beard, and, as some assert, a crown upon his head, always preserving a commanding gravity and dignity of manner. Being desirous of having it supposed that he was of a superior nature to ordinary men, and not liable to be affected by their passions and feelings, he was careful never to exhibit any tokens of joy, sorrow, or anger, and to appear perfectly tranquil in all circumstances.

6. Pythagoras did not confine his instructions to the Crotonians, but visited and taught in many other cities of Italy and Sicily. Wherever he went, he obtained many disciples, by whom he was regarded with a veneration hardly inferior to that which might have been entertained for a god. In his public lectures he embraced politics as well as morals, and by his denunciations of tyranny, and his exhortations to the people to vindicate their rights, he stirred up the inhabitants of several cities to throw off the yoke of their oppressors.

7. But this active intermeddling with politics soon raised against him a host of enemies, and ultimately proved the cause of his destruction. The aristocratic party throughout the whole of Magna Græcia were alarmed, and became the furious opponents of the Pythagoreans.

8. The philosopher himself was driven from place to place, until at last he came to Metapontum. Here his enemies raised the people against him, and forced him to fly for refuge to a temple dedicated to the muses, in which he miserably perished for want of food.

9. For some time his disciples were everywhere exposed to a cruel persecution, but afterwards they regained their former popularity; his school of philosophy was reëstablished, statues were erected in his honor, and the house in which he had resided at Crotona was converted into a temple of Ceres.

5. What was the dress of Pythagoras, while teaching? His manner? Why did he always appear perfectly tranquil? 6. Did Pythagoras teach in any other cities but Crotona? How was he regarded? What of his speaking on political subjects?

7. What was the effect? 8. What happened to Pythagoras? What of his death?

9. What of his disciples after his death? The popularity of his school? What were

10. At the time of his death, Pythagoras was upwards of eighty years of age. He left two sons and a daughter, all of whom attained considerable celebrity for their intellectual acquirements. The sons succeeded their father in the direction of his philosophical school, and the daughter was distinguished for her learning, and wrote an able commentary on the poems of Homer.

11. It has been disputed whether Pythagoras ever committed any of his doctrines to writing. Several compositions have been attributed to him, but their authenticity is regarded as extremely questionable. His doctrines are only to be gathered from his disciples.

12. Concerning the Supreme Being, God, Pythagoras is understood to have taught that he is the soul of the universe, and the first principle of all things; that in substance he resembles *light*, and in nature is like to *truth*; that he is invisible, incorruptible, and incapable of pain.

13. He held that from the One divine mind proceeded four orders of intelligences, namely, gods, dæmons, heroes, and the souls of men. Of these, the gods were the first in place; the dæmons, second; the heroes, who were described as a class of beings with bodies composed of a subtle, luminous substance, occupied the third rank; and the human mind constituted the fourth.

14. The gods, dæmons, and heroes, dwelt in the upper air, and exercised a beneficent or malignant influence on men, dispensing at their pleasure sickness, prosperity, and adversity. The human soul, according to Pythagoras, is a self-moving principle, composed of two parts -- the rational, which is a portion of the divine mind, and is seated in the brain; and the irrational, which is the source of the passions, and is situated in the heart.

15. He taught the doctrine of *transmigration of souls*, and accordingly his followers rigidly abstained from the use of animal food, and were unwilling to take away the life of any living creature; it being impossible to prove that in felling an ox, or shooting a pigeon, they were not dislodging the soul of some celebrated warrior or sage of former times, or perhaps even lifting their hands against the lives of some of their own deceased relatives or friends. Indeed, Pythagoras actually pushed this doctrine so far as to assert that he *remembered* his having gone through several *human existences* previous to his being Pythagoras.

16. According to this philosopher, the sun is a globe of fire, placed in the centre of the universe, and round it revolve the planets, of which the earth is one. The sun, moon, and stars are inhabited by gods and dæmons. There are ten celestial spheres; that of the earth, those of the seven planets, that of the fixed stars, and an invisible one, named the *antichthon*, situated opposite to the earth.

conferred on him by the Greeks? 10. What children did Pythagoras leave? What of them?

11. What has been a matter of dispute in regard to Pythagoras? How can we learn what his doctrines were? 12. What did he teach concerning the Supreme Being? 13

14. In what four orders of intelligences did he believe? What of them?

15. What other doctrine did he teach? To what extent did Pythagoras push this doctrine? 16. What of the sun, moon and stars, according to this philosopher? What was the *antichthon*?

17. These spheres, in moving through the pure ether filling space, emit sounds ; and as their respective distances from the earth correspond to the proportion of the notes in the musical scale, the tones produced are varied according to the relative distances, magnitudes, and velocity of the several spheres, so as to form the most perfect harmony.

18. Thus, according to Pythagoras, is produced that *music of the spheres*, which his followers fabled that he alone was permitted by the gods to hear. The Pythagorean explanation of eclipses was, that those of the sun are caused by the intervention of the moon between it and the earth, and those of the moon by the interposition of the *antichthon*, or invisible sphere.

19. From this brief exposition of his opinions, it will be seen, that none of the ancients, upon the whole, had so clear an idea of the real economy of the heavens as Pythagoras, which may be rationally attributed to his lengthened stay in Egypt.

20. Pythagoras attached a mysterious importance to numbers, both arithmetical and musical. He is reported to have taught that *one*, or *unity*, denotes God, or the animating principle of the universe ; that *two* is emblematic of matter, or the passive principle ; that *three* signifies the world formed by the union of the two former ; and that *four* denoted the perfection of nature. The decade, which is the sum of the whole of these numbers, comprehends all arithmetical and musical qualities and proportions.

21. Pythagoras was himself, as has been already stated, very fond of music, in the science of which he was deeply versed. He is believed to have been the discoverer of musical ratios, and to have invented the monochord, or single-stringed instrument, with movable bridges for measuring and adjusting the ratios of musical intervals.

22. He was also profound in geometry, to which he made several important additions. The celebrated demonstration in Euclid, ranking forty-seventh in the first book, is an enduring monument of his skill in this department of science.

23. As a moral teacher, he promulgated many sound and excellent precepts, of which the following may serve as specimens :—

“It is inconsistent with fortitude to abandon the post appointed by the supreme Lord before we obtain his permission.”

“No man ought to be esteemed free who has not the perfect command of himself.”

“That which is good and becoming is rather to be pursued than that which is pleasant.”

“Sobriety is the strength of the soul, for it preserves the reason unclouded by passion.”

“The gods are to be worshipped not under such images as represent the forms of men, but by simple lustrations and offerings, and with purity of heart.”

17, 18. What of the *music of the spheres*? How did Pythagoras explain eclipses? 19. What may be seen from this exposition of his opinions? 20. What importance did Pythagoras attach to numbers? What did he teach that they denoted?

21. What did he invent? 22. What of his skill in geometry and mathematics? 23. What are some of his precepts? 24. What of *Æsop*? His style of teaching?

24. *Æsop*, the celebrated fabulist, deserves to be noticed in this place, as an ingenious and successful teacher of wisdom. His moral lessons, veiled as they were under an allegorical form, were not less important, or productive of less durable impressions, than those of his eminent contemporaries who have already been noticed. He was a native of Phrygia, and was born about the year 600 B. C.

25. In person he was very deformed, but his mind fortunately was cast in a better mould. He was sold as a slave to an Athenian named Demarchus, and during his residence at Athens acquired an extensive knowledge of the Greek tongue. He was afterwards purchased by Xanthus, a Samian philosopher, and subsequently became the property of Idmon, another philosopher, belonging to the same island. Idmon, discovering and admiring his talents, gave him his liberty, after which *Æsop* employed himself in travelling throughout Greece, instructing the people by his moral apologies.

26. Having arrived in Athens soon after the usurpation of the supreme power by Pisistratus, and observing that the Athenians submitted with unwillingness to his authority, he warned them of the dangers of attempting political changes, by telling them the fable of the frogs who petitioned Jupiter for a king.

27. He was at last put to death by the citizens of Delphi, who were exasperated by the freedom with which he condemned their vices. This event is supposed to have occurred about the year 561 B. C., and, consequently, about the 39th year of *Æsop*'s age. The Athenians held his memory in such respect that they raised a statue to his honor.

PERIOD III.

FROM THE COMMENCEMENT OF THE WAR WITH PERSIA, 493 B. C.,
TILL THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS, 404 B. C

CHAPTER LXIV.

Assyrian and Persian War upon Greece, by Darius.

1. AT a very early period in the history of the world, the Assyrian empire attained a high degree of power and splendor, and for many centuries maintained its consequence unimpaired. At length, on the death of one of its monarchs, named Sardanapalus, 767 B. C., it was divided into three independent portions — Assyria proper, of which the capital was Nineveh; Babylonia, of which the capital was Babylon; and Media, of which the capital was Ecbatana. The two former of these states were afterwards reunited, under the name of Assyria.

Where was he born? 25. What of his person? By what person was he bought as a slave? What of Idmon?

26. What of the fable of Jupiter and the frogs? 27. What of his death? At what date did this happen? How did the Athenians respect his memory?

I XIV. — 1. What of the Assyrian empire? How was it afterwards divided? 2 The

2. To the eastward of this empire was that of Persia, one of the princes of which, named Cyrus, became heir also to the throne of Media, and thus conjoined, in his own person, two powerful sovereignties. But the ambition of Cyrus was too great to be satisfied, even with the extensive sway he had thus legitimately attained. He formed the bold design of subverting the Babylonian empire, and of extending his authority over the whole of western Asia.

3. In prosecution of this scheme, he first overran Lydia, dethroning, as has been already noticed, Cræsus, its king, and then entrusting to one of his generals, named Harpagus, the task of subjugating the Greek cities of Asia Minor, he himself marched against Babylon, which he besieged and took in the 538th year before the Christian era.

4. Assyria, Media, Persia, and the whole of Asia Minor, were thenceforth included under the general title of the Persian Empire; and Cambyses, the son and successor of Cyrus, extended still further the boundaries of this gigantic sovereignty by the conquest of Egypt.

5. It need scarcely excite surprise that the ruler over so large a portion of the richest and most populous regions of the globe should assume the proud title of "king of kings," and that even his Grecian opponents should habitually speak of him as "the Great King."

6. In the reign of Darius, the successor of Cambyses, the Ionian Greeks of Asia Minor revolted against the Persian government, and sent to Greece, to solicit assistance (502 B. C.) It is related that the Ionian messenger had well nigh prevailed upon Cleomenes, King of Sparta, to join in the enterprise, when he was decided against it by the observation of his daughter, "Fly, father, or the ambassador will corrupt you!"

7. At this time, Artaphernes, the Persian satrap, or governor of Lydia, instigated by Hippias, the expelled *tyrant* of Athens, who had applied to him for support, sent an insolent message to the Athenians, commanding them to receive back Hippias, if they wished not to incur the hostility of Persia.

8. The Athenians, exasperated at this unjustifiable attempt at dictation, immediately resolved to assist their Asiatic colonies in their resistance to the overbearing Persians, and for that purpose dispatched twenty ships to Miletus, the chief city of the Ionian confederacy.

9. Thence these vessels proceeded, in company with the Ionian fleet, to Ephesus, where the land troops debarked, and marched against Sardis, the capital of Lydia. This city they captured and burnt, under the eyes of the Persian satrap, Artaphernes himself, who had taken refuge in the castle or stronghold of the place.

10. But a large army of Persians was soon collected, and the combined Greeks were, in their turn, defeated. The Athenian aux-

empire of Persia? Cyrus? What design did he form? 3. How did he prosecute this scheme? 4. What countries did the title of the Persian empire include? How did Cambyses extend the empire? 5. What of the title of Cyrus?

6. What of the Ionian Greeks during the reign of Darius? What story is related of Cleomenes and his daughter? 7. What message was sent to Athens by Artaphernes? 8. What did the Athenians resolve to do? How many ships did they send? 9. How did the fleet proceed? What of Sardis?

liaries returned home, and the Greeks of Ionia, after a protracted struggle, were once more obliged to succumb to Persia.



Cleomenes and his daughter.

11. Darius was greatly enraged when he received intelligence of the burning of Sardis. Shooting an arrow into the air, after a custom of his country, he prayed that Heaven would assist him in punishing the Athenians for the share they had had in that transaction. Lest he should forget his purposes of vengeance, he caused an attendant to remind him of the conduct of the Greeks every time he sat down to table.

12. Active preparations were soon after commenced for an invasion of Greece. An immense armament was fitted out, and in the year 493 B. C., it proceeded, under the command of a general named Mardonius, towards the European shores of the Ægean Sea. Meanwhile heralds were sent to all the Grecian states, demanding a tribute of *earth and water* — the oriental symbols of submission.

10. What happened after the Persians collected? The Ionian Greeks? 11. What of Darius? What of his purposes of vengeance? 12. What of the preparations to invade

13. Most of the states complied with the demand, but Athens and Sparta indignantly refused. In this they acted with becoming spirit but they disgraced themselves by the murder of the unoffending her



Earth and water presented to Darius.

alds, one of whom they threw into a deep well, and the other into a pit, scoffingly telling them to take thence their *earth and water*.

14. Mardonius, having debarked his land forces upon the coast of Macedonia, sailed to the southward with the fleet, but, in doubling the cape of Mount Athos, he encountered a furious storm, which wrecked three hundred of his vessels, drowning no less than twenty thousand of his men.

15. His land army was equally unfortunate, being surprised during the night by the Thracians, and defeated with immense slaughter. Discouraged by this double disaster, Mardonius collected the shattered remnants of his fleet and army, and hastily returned to Asia.

CHAPTER LXV.

Battle of Marathon.

1. DARIUS, more intent than ever on the subjugation of Greece, ordered another army to be raised, and appointed as its commanders,

Greece? In what year did it start? What were the heralds sent to demand? 13. What states refused to comply with this demand? How did they punish the heralds? 14. What happened to the fleet of Mardonius? 15. To his land forces? After this misfortune what did he do?

LXV. — 1. What did Darius now do? What force did he collect? 2. What did this

Datis, a Median nobleman, and Artaphernes, son of the satrap of the same name, who has been already mentioned. The force collected on this occasion consisted of five hundred thousand men, and six hundred ships.



Plain of Marathon.

2. This formidable body first attacked, and reduced to subjection, the islands of the *Ægean*. Leaving a portion of their troops to garrison these, Datis and Artaphernes landed with a force of one hundred thousand foot and ten thousand horse, on the coast of Attica, near a plain called Marathon, which is only distant about thirty miles from Athens.

3. Justly alarmed at the near neighborhood of such an enemy, the Athenians applied to the Spartans for aid; but that people had a superstition which prohibited their taking the field before the moon was at the full, and as, at the time of the application, it still wanted five days of that period, they therefore delayed the march of their troops.

army first attack? Where did the commanders land? 3. To whom did the Athenians apply for aid? What answer did they receive? 4. By whom were the Athenians

4. The Athenians were compelled to meet the Persian invaders unassisted, except by a gallant band of one thousand Plataeans, who, out of gratitude for the protection which the Athenians had often extended to them against the power of Thebes, hastened to the aid of their friends at this alarming crisis.

5. Besides these Plataeans, the Athenian army mustered nine thousand men, exclusive of about as many light-armed slaves. Small as this force was, compared with the overwhelming multitude of the Persians, it was resolved, after an earnest deliberation, that the army should adopt the bold course of advancing to meet the enemy in the open country, (490 B. C.)

6. According to the Athenian custom, ten generals were appointed to command the army, one being taken from each of the ten wards of Attica, and each general being, in turn, invested with the supreme authority for a single day. But Aristides, one of these commanders, and a man of singular wisdom and probity, perceiving the inconveniences and dangers of this arrangement, resigned his day in favor of Miltiades, another of the generals, of tried military talents.

7. The example of Aristides being followed by the rest, Miltiades was invested with the sole command. He was thus afforded an opportunity of adopting such measures as were necessary to give even a chance of success to his little army, and acted with a prudence and skill that amply justified the confidence which his brother officers had reposed in him.

8. Finding the Persian host encamped on the plain of Marathon, Miltiades took up a position on the declivity of a hill about a mile distant from the enemy. To impede the motions of the Persian cavalry he caused the intermediate space to be strewed during the night with trunks and branches of trees. On the following morning he drew out his troops in battle array, placing the Athenian freemen on the right, the Plataeans on the left, and the armed slaves in the centre.

9. The Persian army was a mixed multitude, composed of levies from the numerous tribes and nations which acknowledged the authority of the Great King. Some of them were armed with spears, swords, and battle-axes; but the greater part fought with arrows, darts, and other missile weapons.

10. They carried in their left hands light targets of reeds or osier, and their bodies were, in some instances, covered with thin plates of metal. Their defensive armor, however, was not to be compared to that of the Athenians, and by no means fitted the Asiatics to sustain the shock of the dense Grecian phalanx.

11. Of this Miltiades was well aware, and he caused his soldiers to advance at a running pace to the attack, that the bowmen and javelin throwers might have as short space as possible for the use of their missiles, and that the Athenian spearmen might bear down and break

assisted? What was their motive? 5. What other forces did the Athenians have? What did they resolve to do? 6. What was now done according to the custom of Athens? What of Aristides? 7. Who received the sole command? What measures did he adopt? What of his skill and prudence? 8. Where did he take up his position? How did he endeavor to impede the Persian cavalry? How did he dispose his troops? 9, 10. What of the Persian army? How were they armed? 11. How did Miltiades cause his soldiers

open the ranks of the more slightly armed Persians. The movement was completely successful.



Xerxes at the head of his army.

12. At first, indeed, the Grecian centre, composed of slaves, was broken by the enemy; but the Athenian and Plataean freemen on the two wings carried all before them, and then closing in upon the Persian troops who had discomfited their centre, overthrew them like wise, and remained the undisputed masters of the field.

13. The Persians, panic-struck, fled to their ships, pursued actively and slaughtered in vast numbers, by the victorious host of Miltiades. Upwards of six thousand Persians fell in this memorable engagement, while, on the side of the Athenians, only one hundred and ninety-two individuals perished, among whom, however, were two of the ten generals, and several persons of distinction. Seven of the Persian vessels fell into the hands of the Greeks; the rest returned to Asia.

14. Among those who died at Marathon was Hippas, the exiled tyrant of Athens, who, to sum up his lamentable degradation, had accompanied and guided the Persians on this expedition against the land he once ruled with honor and applause.

15. On the day after the battle the Lacedæmonian troops arrived having quitted Sparta as soon as it was full moon, and hurried by forced marches to the assistance of the Athenians. After contemplating with deep interest the scene of so glorious a victory, and

to advance? 12. Did this measure succeed? 13. What was the fate of the Persians? Their loss? The loss of the Athenians? 14. What of Hippas? 15. What of the Lacedæmonian troops?

bestowed reserved praises on the valor of their allies, they returned home



Persian ship of war.

CHAPTER LXVI.

Miltiades. — Aristides. — Themistocles.

1. NOTHING could exceed the joy of the Athenians at the tidings of this great battle, and the merits of Miltiades were at first enthusiastically acknowledged and rewarded with the highest honors of the republic; but it was not long before he was treated by his fickle countrymen with the most disgraceful ingratitude.

2. Having been, at his own request, appointed to command a fleet of seventy ships, raised for the purpose of reducing certain islands of the Ægean, which had taken part with Persia, he was successful in mastering several of them, but failed in an attack upon Paros. Thereupon the Athenians immediately raised a clamor against him,

LXVI. — 1. How was Miltiades received by the Athenians? How did they treat him some time afterwards? 2. What was the cause of this? 3. Who defended him on his

and accused him of having been bribed by the Persians to raise the siege of that place.

3. He was tried on this charge by the assembly of the people, and, notwithstanding the pleadings of his brother Tesagoras, who conducted the defence for Miltiades, then unable to act for himself in consequence of a wound received before Paros, the victor of Marathon was condemned by his fickle and thankless country, and sentenced to pay a fine of fifty talents — about fifty thousand dollars! Being incapable of raising so large a sum, he was thrown into prison, where he died soon after of a mortification brought on by his wound, (489 B. C.)

4. It was even said that the Athenians would not allow his body to be buried until his son Cimon, who was then very young, raised money and paid the fine. But the glory of Miltiades survived, and although his countrymen persecuted him living, they revered him dead. It seems to be one of the anomalies of human nature, in all ages, to spurn living merit, and to respect it only when its possessor is beyond the reach either of applause or reproach.

5. At the distance of half a century, a picture of the battle of Marathon was painted by order of the state, and the figure of Miltiades was represented in the foreground, animating his troops to victory.

6. The victory of Marathon, which saved the liberties of the whole of Greece, added also greatly to the respect and consideration in which Athens was held; and the commanding talents of several individuals, who subsequently directed in succession the affairs of that republic, contributed to extend still further its power and influence.

7. Among the galaxy of brilliant and able men at this time living in Athens, none held a more conspicuous place than Aristides and Themistocles, who, opposed to each other in almost everything else, were emulously active in their exertions to promote the interests of their common country. Aristides, who has already been named as one of the ten generals of the army which conquered at Marathon, was the son of a person of moderate fortune, named Lysimachus. Themistocles was also descended from a respectable Athenian family.

8. These two remarkable individuals were companions in boyhood, and are said to have even then exhibited strong indications of the dissimilarity of their dispositions. Aristides was calm, moderate, candid, and upright: Themistocles, bold, enthusiastic, wily, and plausible.

9. Two leading parties, as has already been adverted to, existed among the Athenians; namely, the aristocratic and the democratic. Aristides attached himself to the former, Themistocles to the latter. They soon became the leaders of their respective parties, and were thus forced, both by their position and the differences of their views, into almost continual opposition.

trial? What fine was he sentenced to pay? What of his death? 4. What was said in regard to his burial? What of Miltiades after his death? 5. What was done half a century later? 6. What are some of the results of the battle of Marathon? 7. Who was Aristides? Themistocles? 8. What of them?

1 To what parties did they attach themselves? Into what positions were they thus

10. The character of Aristides stood deservedly high for wisdom and probity; but Themistocles was possessed of great oratorical powers, and his persuasive eloquence often enabled him to triumph over the unadorned good sense of his rival.

11. Far from being disheartened, however, by such occurrences, Aristides waited with patience till the people should come to a sounder opinion, exerting himself in the mean time to prevent, as far as possible, the bad consequences which he expected to follow from their imprudent decisions.

12. In the year subsequent to the battle of Marathon, Aristides was elected first archon, or chief magistrate of the republic; and in this situation he gave so many proofs of his uprightness and impartiality, that he was honored with the surname of "the Just," and many of the citizens referred their disputes to his single decision, in preference to carrying them before the ordinary courts of justice



Aristides and the Countryman.

13. Envious of the civic honors which had been conferred upon his

forced? 10. How was the character of Aristides regarded? What was Themistocles often enabled to do? 11. How did Aristides conduct himself on these occasions? 2. What of his election to the office of archon? What title was given to him?

val, Themistocles took advantage of this circumstance to raise and spread an injurious rumor, to the effect that Aristides was endeavoring to centre all authority, judicial as well as civil, in his own person, as a preliminary step to establishing himself in absolute and unconstitutional power.

14. It appears surprising that the Athenians, who had bestowed upon Aristides the title of "the Just," and who had had so many opportunities of judging of his moderation, and unassuming excellence of character, should have given any credit to these reports. But the usurpation of Pisistratus was still too recent to permit the Athenians to forget, that, under a cloak of moderation and patriotism, may lurk the most extreme and dangerous spirit of personal ambition.

15. Alarmed, therefore, at the very allegation that a popular leader was *again* forming designs against the republican constitution, they rashly resorted to the *ostracism*—the protection provided against such dangers—and condemned the virtuous Aristides to a ten years' banishment. An anecdote is related, with reference to this transaction, which affords a curious example of a feeling, surprising but not uncommon, in the human breast.

16. While the ostracism was proceeding, a country voter who could not write came up to Aristides, whom he did not personally know, and requested him to write the name of Aristides on his shell. "Did this man ever injure you?" asked Aristides. "No," replied the citizen, "nor do I even know him; but I am weary of hearing him everywhere called 'the Just.'" Without saying another word, Aristides wrote the required name upon the shell, and returned it to the countryman.

CHAPTER LXVII.

Athens increases her Navy.—Xerxes' Preparations for invading Greece.

1. THOUGH Themistocles, whose ascendancy in the councils of Athens was now undisputed, could not boast of that pure patriotism which animated his banished rival, he had an insatiable desire of fame; and as he perceived that he could best extend his own reputation by promoting the welfare of his country, he labored with as much zeal to advance its interests as if he had been influenced by the strongest sense of duty.

2. So great was his thirst for preëminence, that the glory which Miltiades acquired at Marathon threw him for a time into a deep melancholy: on being asked the cause of this, he replied that "the trophies of Miltiades would not allow him to sleep." When he had

13. What of the rumor spread by Themistocles? 14. What credit was given to this report by the Athenians? What of the usurpation of Pisistratus? 15. What measure was taken? To what was Aristides condemned? 16. What anecdote is related of him?

LXVII.—1. What of Themistocles? How could he best extend his own reputation?

acquired influence in the republic, a field for distinction soon presented itself.

3. The commerce of Athens having for some time suffered from the hostility of the inhabitants of Ægina, Themistocles advised his countrymen to appropriate the produce of the silver mines of Mount Laurium, which had hitherto been annually divided among the citizens, to the construction of a fleet for the purpose of chastising those troublesome islanders.

4. The Athenians followed his counsel ; one hundred galleys were constructed, and with these Themistocles effectually broke the naval strength of Ægina. Athens was now the first maritime power of Greece, but Themistocles still continued to augment the number of its vessels of war, until they amounted to the number of two hundred trireme galleys.

5. He acted thus from a conviction that the Persians would renew their attempts to subvert the liberties of the Grecian states, and because he foresaw what importance in such a case a well-equipped fleet would be, either for external defence, or as a refuge to which the citizens might betake themselves if overcome by the invaders.

6. Nor did Themistocles err in his anticipation. On receiving intelligence of the defeat of his army at Marathon, Darius resolved on fitting out another armament, on a still greater scale than the first, for the subjugation of Greece. A revolt, however, which occurred in Egypt, interrupted his preparations, and death, soon after, terminated all his earthly designs, (485 B. C.)

7. He was succeeded by his son Xerxes, who, after suppressing the Egyptian revolt, prepared to carry into effect his father's projects against Greece. Heralds were again sent to all the Grecian states, with the exception of Athens and Sparta, which had treated the Persian messengers so cruelly on a former occasion, to demand earth and water, in token of submission ; and many of the smaller states again granted the required acknowledgment.

8. Four years were spent by Xerxes in raising an army, building a fleet, and cutting a canal across the isthmus which connects Mount Athos with the continent of Greece. This passage was made in order to enable the Persian vessels to continue their progress straight southward, instead of sailing round the dangerous promontory of Athos, where the fleet of Mardonius had formerly been wrecked. The preparations being at length completed, Xerxes himself assumed the command of the expedition, and directed his march towards the Hellespont.

9. The army by which he was accompanied was the largest, perhaps, ever collected, consisting of one million seven hundred thousand infantry, and four hundred thousand cavalry. If to these are added

2. How did the glory of Miltiades affect him ? 3. What of the inhabitants of Ægina ! How did Themistocles propose to chastise them ? 4. What was now done ? What of the naval power of Greece ? To what extent was it increased ?

5. Why was this done ? Of what importance was a fleet to the Athenians ? 6. What did Darius determine on after the battle of Marathon ? What of his death ? 7. What of Xerxes ? His heralds ? 8. How did he spend four years ? Why did he take this measure ? Where did he direct his march ? 9. What was the number of his army ?

the immense crowds of slaves and women who followed the troops, it is supposed that the whole would amount to upwards of four millions of souls.



Xerxes bowing to the rising sun.

10. The fleet consisted of twelve hundred ships of war, and three thousand transport vessels, and carried about six hundred thousand men. It is said that, on one occasion, while reviewing this mighty host, Xerxes was affected even to tears by the reflection that not one individual of all the thousands then before him would be alive a hundred years after.

11. Yet such is the inconsistency of man's nature, that, while this oriental despot was vainly lamenting over the brevity of human life, he was preparing, without compunction or regret, to shorten still further the allotted span of thousands of his species, and to add all the calamities of war to the other evils incidental to life.

12. To facilitate the passage of his army from Asia into Europe, Xerxes caused a bridge of boats to be formed across the Hellespont, between two towns called Abydos and Sestos, where the strait is less than a mile in width; but a violent storm arose, and the bridge was destroyed.

13. Xerxes, who was a man of ungovernable passions, was transported with fury when he heard of this occurrence, and with equal folly and cruelty, commanded all the workmen who had been employed in constructing the bridge, to be put to death.

14. In a spirit of still greater extravagance and absurdity, he is said

10. What was the number of his fleet? What anecdote is related of him? 11. What at the same time was he preparing to do?

12. What of the bridge Xerxes caused to be made? What happened to this bridge?

3. What did Xerxes do when he heard of its destruction? 14. What is he said to have

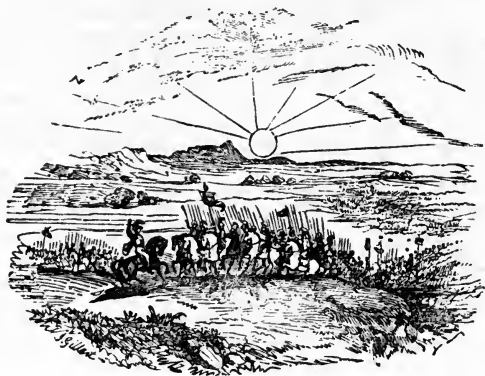
to have caused the waters of the Hellespont to be beaten with rods, and fetters to be dropped into the strait, in token of his determination to curb its turbulence, while his servants addressed it in the following terms:—"It is thus, thou salt and bitter water, that thy master punishes thy unprovoked injury, and he is determined to pass thy treacherous streams, notwithstanding all the insolence of thy malice."

15. Another bridge, consisting of a double line of vessels, strongly anchored on both sides, and joined together by hempen cables, was then constructed, and trunks of trees having been laid across the decks of the vessels, the whole was smoothly covered with planks, so as to afford an easy passage for the troops.

16. Seven days and nights were consumed by the Persians in crossing this extraordinary bridge, after which Xerxes advanced through Thrace, Macedonia, and Thessaly, towards the southern parts of Greece, receiving the submission of the various northern states which he visited, while his fleet (crossing what is now called the Gulf of Contessa) passed through the canal at the isthmus of Athos, and afterwards shaped its course likewise to the southward.

CHAPTER LXVIII.

Advance of the Persian Army.



Persians worshipping the sun.

1. MEANWHILE, those Greek states which had refused to submit to the Persians, were vigorously preparing to meet the approaching invaders. A congress of deputies was held at Corinth, at which measures were agreed upon for the common defence.

done to the Hellespont? How did his servants address the water? 15. How was another bridge constructed? 16. How long were the Persians in crossing? Where did his army proceed? His fleet?

LXVIII.—1. What of the Greek states which had refused to submit to the Persians?

2. It is impossible to withhold our admiration of the truly astonishing intrepidity of the Greeks at this momentous time. They did not allow themselves to despond even for an instant, fearful as were the odds against them. Drawing to the utmost upon the whole population of the confederated states, all the military force which they had to oppose to the countless hosts of Persia did not exceed sixty thousand freemen, and perhaps about an equal number of armed slaves.

3. As if to contribute to their discouragement, the responses which the Greeks obtained from the oracle of Delphi were dark and menacing. The Spartans were told, that *they* could only be saved by the voluntary death of a king of the race of Hercules, and the Athenians were addressed in the following language:—

4. “All else, within Cecropian bounds and the recesses of divine Cithæron, shall fall: the wooden walls alone Jupiter grants to Minerva to remain inexpugnable, a refuge to you and your children. Wait not therefore the approach of horse or foot, an immense army, coming from the continent; but retreat, turning the back, even though they be close upon you. O divine Salamis! thou shalt lose the sons of women, whether Ceres be scattered or gathered!”

5. The phrase not being so familiar then as it has become in modern times, the Athenians were at first greatly at a loss to determine what were the *wooden walls* referred to by the oracle. Some imagined that these words indicated the Acropolis or citadel of Athens, which had anciently been surrounded with a wooden palisade; but Themistocles, who, it is probable, had secretly suggested the response to the Delphian priests, insisted that the fleet constituted the wooden walls spoken of by the oracle, and urged upon the Athenians the propriety of trusting to their ships for defence against the Persians.

6. Ultimately his advice was followed; and while Leonidas, King of Sparta, with eight thousand of the confederate troops, took up a strong position in the narrow pass of Thermopylæ, between Thessaly and Phocis, the Athenian fleet, reinforced by those of the other confederate states, proceeded to the strait which separates the island of Eubœa from the coast of Thessaly, and took up its station at the promontory of Artemisium, about fifteen miles distant from the pass of Thermopylæ.

7. The march of Xerxes had hitherto resembled a triumphal procession rather than a hostile invasion; none had dared to oppose his progress, and the various minor states through which he passed, in the agony of their alarm, outvied each other in the expressions of respect and the cordiality of welcome with which they received the king and his millions.

8. But the time had at length arrived when he was to become acquainted with that indomitable Grecian valor which had proved so fatal to the armies of his father. Arriving at the pass of Thermopylæ, and learning that it was defended by so small a force, he sent

What of the meeting at Corinth? 2. What of the Greeks at this time? What was the number of their army? 3. What of the oracle at Delphi? What were the Spartans told? 4. How were the Athenians addressed? 5. What was thought of the phrase *wooden walls*? How did Themistocles interpret it? 6. What of the army and fleet?

7. What of the march of Xerxes? The respect paid to him? 8. What message did he

messengers to require them to lay down their arms. "Come and take them," was the truly Spartan reply of the brave Leonidas



Leonidas at the pass of Thermopylae.

9. The messengers then assured them that if they would lay down their arms, the Great King would receive them as his allies, and give them a country much larger and more fertile than their own; but they answered that "no country was worth acceptance, unless won by virtue; and that, as for their arms, they should want them whether as the friends or the enemies of Xerxes." Having thus spoken, they unconcernedly resumed the gymnastic exercises and other amusements in which they had been engaged when the messengers arrived.

10. Xerxes waited four days in expectation that the Greeks would surrender; after which, perceiving that they remained resolute, he gave orders to commence the attack. But the narrowness of the pass, which in one place was only fifteen and in another not more than twenty-five feet wide, prevented the Persians from taking full advantage of their immense superiority in numbers, and the undaunted Spartans met and discomfited with great slaughter every successive column of the enemy that entered the defile.

11. Xerxes, who, seated on a neighboring height, beheld the des-

send when he arrived at Thermopylae? What answer did he receive? 9. What words passed between the messengers and the Spartans? 10. How long did Xerxes wait? What of the attack? 11. What of Xerxes during the battle? What order did he give?

perate conflict, repeatedly started in irrepressible emotion from his throne, as he saw the bravest of his troops broken and destroyed, and, at length, gave orders to discontinue the attack. On the following day the battle was renewed, with no better success on the part of the Persians. But that which they could not do by open force, they effected by stratagem; and the treachery of a Greek, named Epialtes proved the destruction of the gallant defenders of Thermopylæ.



Battle of Thermopylæ.

12. There was a rude and circuitous path across the mountains, a few miles to the westward of Thermopylæ, the existence of which was scarcely known except to the inhabitants of the neighboring district, and by this route the traitor Epialtes offered to guide a detachment of the Persians to the other extremity of the pass, to intercept the retreat of Leonidas, and attack him in the rear.

13. The offer was eagerly accepted, and twenty thousand chosen men, commanded by a distinguished officer, named Hydarnes, set out on the expedition, at the close of day. After marching all night, they arrived about sunrise near the summit of the hill. Here, however, they encountered an unexpected obstacle in a guard of Phocians, to whom Leonidas had entrusted the defence of this unfrequented mountain path.

14. For some time the Persians advanced unperceived, under the shade of an oak forest which covered the sides of the hill; but at last the Phocians, alarmed by the unwonted rustling among the leaves,

What of the battle on the following day? The treachery of Epialtes? 12. What path was there across the mountains? What offer did Epialtes make?

13. What force set out on the expedition? What obstacle did they encounter? 14. How

and the heavy tread of so large a body of troops, flew to arms and prepared to make a determined resistance.

15. That they might contend with less disadvantage against the greatly superior force of the Persians, which was directed, they imagined, against them, the Phocians quitted their position in the pass, and stationed themselves upon a rising ground, where they would be less exposed to the darts of their assailants.

16. But Hydarnes, instead of attacking them as they expected, calmly continued his march, along the evacuated pass, towards the plain, leaving them to regret at leisure the unhappy and imprudent movement by which they had afforded him a free passage.

CHAPTER LXIX.

Defence of Thermopylæ.

1. THE defenders of Thermopylæ had many secret friends in the camp of Xerxes. The recruits whom he had pressed into his service during the march, were not foes to Greece at heart, and one of these contrived to escape to the Grecian station with intimation of Epialtes' treachery, a few hours after the march of the detachment of Hydarnes.

2. Leonidas immediately summoned a council of war, at which it was agreed that the greater part of the Greeks should immediately retreat towards the isthmus of Corinth, as the pass of Thermopylæ, it was admitted by all, was no longer tenable.

3. At the same time, Leonidas, with his three hundred Spartans, expressed their firm resolution never to abandon their position, until they were driven from it by force. Seven hundred Thespians, excited by the noble example of the Spartans, likewise announced their resolution to remain at their post, and share the fortunes of Leonidas.

4. All the confederate army then departed, with the exception of these two bands and a party of Thebans, amounting to four hundred, who were detained by Leonidas, rather as hostages than as soldiers, on account of the known disaffection of their countrymen; for the Theban community had always been adverse to the views of liberty entertained by other Grecians, and, as friends of oligarchy, naturally became the favorers of Persia, in the disputes of Greece with that country.

5. Leonidas then exhorted his companions in arms to acquit themselves as men who expected and were prepared for death:—"Come, my fellow-soldiers," said he, "let us sit down to the last meal we

did the Persians advance? How did the Phocians discover them? 15. What change did they make in their position? 16. What was the result?

LXIX.—1. Were there any friends to Greece in the camp of Xerxes? What did one of these do? 2. What was determined upon? 3. What did Leonidas and the Spartans determine to do? The Thespians? 4. Why were the Thebans retained? 5. What

shall eat on earth; to-morrow we shall sup with Pluto." When midnight had arrived, he drew out his little band, and led them against the enemy's camp.

6. The Persians, surprised by this sudden and unexpected attack, were thrown into the utmost confusion, and, not being able in the darkness to distinguish friends from foes, they in many cases fell upon each other; while the Greeks, keeping together in a compact body, and fighting with all the wild energy of men who had abandoned hope of life, made dreadful havoc in their broken and wavering ranks, and penetrated almost to the tent of Xerxes himself.

7. The dawn of day, by revealing to the Persians the small number of their assailants, obliged Leonidas to give up the unequal conflict, and lead back his men to the defile. Thither he was followed by the Persians, and for a considerable time the fight was maintained on both sides with the utmost obstinacy.

8. The Greeks fought with the vigor which despair communicates and multitudes of their opponents fell beneath their swords; but, in the thickest of the battle a Persian dart pierced the heart of the heroic Leonidas. This, however, only roused his followers to still greater fury, and their assailants had begun to give way, when the twenty thousand men commanded by Hydarnes were seen advancing from the other end of the pass.

9. The Spartans and Thespians then retired to a rising ground at the narrowest point of the defile, and took up a position behind an old wall, being determined still to sell their lives as dearly as possible. But the base Thebans seized the opportunity to desert to the enemy, by whom, however, a great number of them were slain before the intention of their movement was understood.

10. The Persians now enclosed their devoted opponents on every side, and while some employed themselves in beating down the wall behind which the Greeks had planted themselves, the rest assailed them with a ceaseless shower of arrows. Even to the last the Greeks exhibited equal self-possession and courage.

11. Some person having said that the Persian darts were so numerous that they obscured the light of the sun, Dionece, a Spartan, drew a ray of exhortation even from this, characteristically exclaiming, "How favorable a circumstance! the Greeks now fight in the shade!" At last, after performing prodigies of valor, the whole band were overpowered and slain. As they lay on the ground, their very bodies were covered over with the arrows which were showered upon them by their innumerable assailants.

12. Two monuments were afterwards erected near the place where they fell. The inscription of the one recorded the bravery with which a handful of Greeks had resisted three millions of Persians; while the

speech did Leonidas make to his soldiers? What did he do at midnight? 6. What of the battle? 7. What happened in the morning?

8. The death of Leonidas? What of the force commanded by Hydarnes? 9. What did the Spartans and Thespians now do? The Thebans? 10. What did the Persians now do? 11. What is told of Dionece? What at last became of the Greeks? By what were their bodies covered? 12. What monuments were erected to them? What of the inscriptions upon them?

other, which was dedicated to the memory of Leonidas and his three hundred Spartans, consisted of these remarkable words: — “Go, stranger, and declare to the Lacedæmonians that we died here in obedience to their divine laws.”

13. While the troops of Leonidas were exhibiting so signal an example of heroic patriotism on land, the Grecian naval force was contending at sea with happier fortune, although not with greater valor, against the Persians. The elements, also, had battled on the side of Greece.

14. The immense fleet of Xerxes, while at anchor in the bay of Casthanæa, on the coast of Thessaly, had been attacked by a violent tempest of three days' duration, by which no less than four hundred vessels of war, besides an immense number of transports and store-ships, were totally wrecked.

15. After the storm had subsided, the Persians, eager to quit a place which they had found so ill calculated to afford them shelter, sailed into the strait which divides the island of Eubœa from the mainland, and anchored in the road of Aphetæ, at about ten miles' distance from the promontory of Artemisium, where the Grecian fleet was stationed.

CHAPTER LXX.

The Contest at Sea.

1. NOTWITHSTANDING the loss caused by the tempest, the Persian squadron was still very large, and its arrival in their vicinity gave considerable alarm to the confederated Greeks, who immediately held a council of war, at which it was resolved, by a large majority, to retire to the southward.

2. The Eubœans, anxious to prevent the adoption of a course by which they would be left exposed to the vengeance of the Persians, endeavored to induce Eurybiades, a Spartan, who acted as commander-in-chief of the combined fleet, to delay its departure, at least till such time as they should have removed their families and most valuable property to a place of safety.

3. Finding Eurybiades inexorable, they next applied to Themistocles, the commander of the Athenian division, who had, in the council, opposed the proposal to retreat. Themistocles reminded them that gold was sometimes more persuasive than words, and undertook to prevent the meditated departure of the confederates, provided he were furnished with thirty talents, — about thirty thousand dollars.

4. The Eubœans having paid him the stipulated sum, he induced

13. What of the naval force of Greece? 14. What had happened to the fleet of Xerxes? How many of his vessels were wrecked? 15. Where did the Persian fleet now anchor?

LXX. — 1. What did the Greeks do on the arrival of the Persian fleet? What was resolved upon? 2. What did the Eubœans attempt to do? 3. To whom did they apply next? What did Themistocles remind them? 4. How did he induce Eurybiades to revoke the orders for the sailing of the fleet? Adimantus?

Eurybiades, by a bribe of five talents, to revoke the orders for the sailing of the fleet. All the officers obeyed the commands of their admiral except Adimantus, the Corinthian, who persisted in his intention to depart, until Themistocles purchased his acquiescence in the delay by a present of three talents. The remaining twenty-two talents he reserved for his own purposes.

5. The conduct of Themistocles on this occasion says much more for his address and knowledge of mankind than for his disinterestedness or high moral principle; and the mercenary, if not timid, spirit displayed by those other commanders, who could only be induced by a bribe to face the Persians, forms a striking contrast to the generous ardor and noble intrepidity exhibited by the patriotic defenders of Thermopylæ.

6. The Persian admiral now prepared for battle, and in order to intercept the Greeks if they should attempt to retreat, he despatched two hundred galleys, with orders to sail round the eastern side of the island of Eubœa, and station themselves at the southern extremity of the strait of Euripus.

7. Intelligence of this movement was communicated to the Greeks by a deserter from the Persian fleet, and another council was held, at which it was resolved to attack the Persians, weakened as they now were both by the effects of the recent storm and the departure of the two hundred ships. Accordingly, the Grecian ships weighed anchor a little before sunset, and joined battle with the enemy.

8. Notwithstanding the advantage possessed by the Persians in point of numbers, the Greeks soon captured thirty of the enemy's vessels, and sank a great number more. The approach of night, and the violence of a storm which suddenly arose, separated the combatants.

9. The Greeks soon regained their former position off Artemisium but the Persians were not so fortunate. Unacquainted with those narrow and intricate seas, and confused by the darkness and the tempest, they hardly knew in what direction to steer, and not a few of their ships were wrecked before the fleet succeeded in reaching again its station at Aphetæ.

10. To the two hundred galleys which had sailed for the southern end of the Euripus, the storm proved still more disastrous. Caught in the open sea, and unable, amidst the thick darkness, to discover a single star by which to direct their course, they were tossed to and fro at the pleasure of the furious winds and waves, until, at last, being driven upon the rocky coast of Eubœa, the whole squadron miserably perished.

11. On the following day, the welcome intelligence of this event was communicated to the Grecian commanders by the crews of fifty-

5. What may be said of the conduct of Themistocles on this occasion? Of the behavior of the commanders? 6. What did the Persian admiral now do? What steps did he take to intercept the Greeks? 7. How did the Greeks learn of this movement? What did they resolve to do? 8. What was the result of the battle? What of the storm? 9. Its effect upon the Grecian fleet? Upon the Persian fleet? 10. What happened to the galleys sent to intercept the Greeks?

11. How was the news of this event communicated to the Greeks? What of the

three new Athenian ships, which arrived to reinforce the fleet. Encouraged by this favorable news, on the evening of the same day the Greeks renewed their attack upon the Persian fleet, and succeeded in totally destroying a detachment of it, called the Sicilian squadron. Ashamed of having been completely worsted by an enemy so far inferior in numbers, the Persian commanders resolved on making a vigorous effort to retrieve their reputation. As soon as day returned, they gave orders to prepare for a general engagement.

12. About noon they approached the station of the confederates, and a very severe conflict ensued, which terminated in the triumph of the Greeks. But their victory was dearly bought by the loss of five galleys, and the damage of many of their vessels; especially those of the Athenian division.

13. This circumstance, together with the discouraging announcement which they received immediately afterwards of the destruction of Leonidas and his Spartans at Thermopylæ, determined the Grecian commanders to retire to the southward, that they might be at hand to give all the assistance in their power to the inhabitants both of Attica and the Peloponnesian states, which, being left exposed by the result of the battle of Thermopylæ, might expect immediate invasion by the Persians.

14. They, therefore, instantly set sail, and proceeded to the Saronic gulf, where they anchored in the strait between the island of Salamis and the coast of Attica.

CHAPTER LXXI.

A large Portion of Greece devastated by the Persians.

1. THE land forces of Xerxes now advanced through Phocis and Bœotia into Attica, while his fleet made a corresponding movement to the southward, following that of the Greeks into the Saronic gulf.

2. The Persian army met with little or no opposition in its march, as the Peloponnesians had retired within the isthmus of Corinth, in despair of being able to offer effective resistance in the open country; and the Athenians, deserted by their allies, and having the principal part of their armed force on board the fleet, made no attempt to defend their territory.

3. An interesting account is given of the preservation of the sacred fane of Apollo at Delphi in this time of universal panic and overthrow. The Delphians, on hearing that the Persians had succeeded in forcing the pass of Thermopylæ, were filled with alarm, and con-

renewed attack upon the Persians? What did the Persians resolve upon? 12. The battle? What was the loss of the Greeks? 13. What determined the Greeks to retire to the south? What was their object? 14. Where did they anchor?

LXXI.—1. What of the land forces of Xerxes? His fleet? 2. What of the march of the Persian army? Why was no resistance offered by the Peloponnesians? The Athenians? 3. What of the fane of Apollo? What did the Delphians do, on hearing of the

sulted the oracle what was to be done for the protection of the temple and the valuable treasures which it contained.

4. The answer was, that "the arms of Apollo were sufficient for the defence of his shrine." The Delphians then transported their wives and children across the gulf of Corinth into Achaia, and, abandoning their city, concealed themselves in the deep caverns and among the rocky summits of Mount Parnassus.

5. The only road by which Delphi could be approached was steep and difficult, winding about among narrow defiles and steep mountain crags; and when the Persian detachment advanced along it, a thunderstorm, which happened to come on, awoke their superstitious fears, while it encouraged the Delphians, who imagined that Apollo was fulfilling his promise of interfering to protect his temple.

6. Two immense fragments of rock, which were, either by the agency of the lightning or the secret efforts of the Delphians, rolled down from the heights of Parnassus upon the heads of the Persians, completed their dismay, and they precipitately betook themselves to flight. The Delphians, emerging from their hiding-places, pursued them with great slaughter.

7. To apologize for so ignominious a defeat, the Persian detachment, on their return to the main body of the army, told many marvellous tales about the unearthly voices they had heard, and fearful shapes they had seen, at Delphi; and as the priests of the shrine were interested in giving currency and credit to reports of a similar nature, it soon came to be universally believed that the discomfiture of the sacrilegious assailants of the temple had been accomplished by supernatural means.

8. After the arrival of the Grecian fleet at Salamis, Themistocles, perceiving that there was no longer any hope of preserving Attica, persuaded the Athenians to betake themselves for refuge to their ships, according to the interpretation he had formerly given of the oracle of Apollo, which promised them safety behind their wooden walls.

9. They therefore conveyed their women, children, and old men, to the islands of Salamis and Ægina, and the seaport town of Træzene in Argolis, and abandoned their country and city to the rage of the invaders. Before departing, however, at the instigation of Themistocles, they passed a decree recalling all their exiles for the common defence, by which means they obtained, at this dangerous crisis, the valuable assistance of Aristides.

10. He was then residing in the island of Ægina, and no sooner heard of the decree, than he repaired to the general rendezvous at Salamis, forgetful of the injustice with which he had been treated, and anxious only for the welfare of his countrymen.

battle of Thermopylæ? 4. What answer did the oracle make? What did the Delphians do with their wives and children? 5. What of the road to Delphi? The thunderstorm? 6. Why did the Persians betake themselves to flight? 7. What reports were circulated by the Persians and priests of Delphi? 8. What did Themistocles now persuade the Athenians to do? 9. What did they do? What decree did they pass in regard to their exiles?

10. What of Aristides, when he heard of this decree? 11. What was the fate of

11. The army of Xerxes soon overran and devastated Attica. Before them fell its proud capital, and their swords destroyed all the citizens that were left in it — a few who had refused to quit their country, and who made a vain attempt to defend the citadel.



The burning of Athens.

12. At the same time, the Persian fleet took up its station at Chærum, an Athenian sea-port, at a short distance from the bay in which the Grecian navy lay. The confederates now deliberated whether they ought to risk another engagement with the Persians, or to retire further up the gulf to aid in the defence of the isthmus of Corinth, across which the Peloponnesians had constructed a line of fortifications to arrest the progress of the invaders.

13. In vain Themistocles urged on the council the propriety of remaining and giving battle to the Persians; the great majority of the commanders were desirous to depart, and it was finally resolved in council to set sail immediately. The council then broke up. Themistocles, perceiving that if the resolution just adopted were carried into effect, all would be lost, persuaded Eurybiades to call a second council, at which he employed all his eloquence to induce the commanders to revoke their pusillanimous decision.

14. In the course of the discussion, having said something which gave offence to Eurybiades, the latter lifted up his stick as if to strike him; but Themistocles, only intent on persuading the confederates to remain, took no other notice of the menacing gesture of the Spartan than to say to him calmly, "Strike, but hear me." Eurybiades, ashamed of his violence, requested him to proceed with his speech, and offered him no further interruption.

15. Themistocles then insisted on the disadvantages to which they

Attica? 12. Where was the Persian fleet at the same time? What alternative did the confederates deliberate upon? 13. What did Themistocles urge on the council? What was finally resolved upon? What did Themistocles then do? 14. What passed between Themistocles and Eurybiades?

would expose themselves by quitting their present station, as they would thereby exchange a narrow channel, in which the whole of the Persian fleet could not assail them at once, for the open seas, where they might speedily be overpowered by the superior force of the enemy. He also dwelt upon the cruelty of abandoning to their fate the Athenian women and children collected in the islands of Salamis and Ægina.

16. He had hardly concluded, when Adimantus, the Corinthian commander, insultingly asked, "Whether they were to be guided by the wishes of men who had no longer a city to defend?" alluding to the destruction of Athens by the Persians. Themistocles indignantly replied, that "the Athenians had, indeed, sacrificed their private possessions for the sake of preserving their own independence and the common liberties of Greece, but that they had still a city in their two hundred ships."

17. He added, that "if deserted by the confederates, they would embark their wives and children, and seek a new home on the coast of Italy, where ancient oracles had foretold that the Athenians should one day found a flourishing state." If the allies provoked them to adopt this course, they would speedily have cause to regret that they had driven away the only fleet which was capable of protecting their coasts.

18. These words alarmed the council lest the Athenians should actually secede from the confederacy, and it was resolved to remain at Salamis, and give battle to the enemy. But, notwithstanding this determination, several of the Peloponnesian commanders soon began to exhibit a desire to depart, and Themistocles received information that most of them intended to set sail during the night.

19. To defeat their purpose, he secretly put in force one of those stratagems, of dubious propriety, such as an Aristides never would have resorted to. He despatched a messenger to Xerxes, to inform him that the Grecian fleet was preparing to make its escape, and to say that, if he wished to crush his enemies at once, he should cause his ships to guard both ends of the strait in which they were stationed.

20. Xerxes, believing Themistocles to be secretly in his interest, followed his advice, and the Greeks, finding themselves thus enclosed, made a virtue of necessity, and prepared for battle.

CHAPTER LXXII.

Battle of Salamis.

1. THE morning of the twentieth of October, 480 B. C.—a day destined to be rendered forever memorable by the glorious battle of

15. What did Themistocles then say? What did he say of the women and children in the islands of Salamis and Ægina? 16. What question did Adimantus ask? How did Themistocles reply? 17. What did he add? 18. What was at last resolved upon? What information, however, did Themistocles receive? 19. What measure did he take to defeat their purpose? 20. What was the result?

Salamis—was ushered in by the Greeks with sacred hymns and pæans, while, with their voices, the spirit-stirring sounds of the shrill war-trumpet ever and anon mingled.



Battle of Salamis.

2. As, under the directions of their leaders, they formed themselves into line of battle, they encouraged each other by mutual exhortations to fight bravely in defence of their wives and children, their homes, their liberties, and the temples of their gods. Every heart responded to such appeals, nor is it to be wondered at that men engaged in so holy a cause should have performed prodigies of heroism.

3. The Persians, although animated by no such elevated sentiments, were not destitute of strong motives for active and intrepid exertion. They were aware that they were about to fight under the immediate eye of their monarch; for Xerxes had drawn up his army along the opposite shore of Attica, and had seated himself upon a magnificent throne on the summit of a neighboring mountain, where, surrounded by his guards, and by a number of secretaries, whose duty it was to record the manner in which his subjects acquitted themselves, he watched the onset of the combatants and the progress of the battle.

4. The shores of Attica, to a considerable extent, were covered with troops, and by day-break the whole Persian army was in motion; for the soldiers were moved by curiosity to take their stand on the neighboring heights. The most commodious eminences were chosen by them, and every hill and elevation that commanded a view of the water, was eagerly sought out by those who were anxious to view the approaching conflict.

5. At this moment of suspense and expectation, a shocking scene took place in the galley of Themistocles. He was offering sacrifices

LXXII.—1. What of the morning of the twentieth of October? 2. How did the Greeks encourage each other? 3. What motives had the Persians for exertion? Where had Xerxes seated himself? 4. Where did the Persian army station themselves? 5. What scene now took place in the galley of Themistocles? What was ordered by the sooth

on deck, when three beautiful youths, who had been taken captive, were brought to him. They were said to be the nephews of the Persian monarch. The soothsayer who attended on the sacrifice, took Themistocles by the hand, ordering that the three youths should be sacrificed to Bacchus Omestis ; for by this means the Greeks might be assured, not only of safety, but of victory.

6. Themistocles was astonished at the strangeness and cruelty of the order ; for though in some of the Grecian islands human sacrifices were ordered to Bacchus, they had not been allowed among the Athenians. But the people, calling upon the god, led the unfortunate captives to the altar, insisting upon their being offered up as the soothsayer had directed.



Sacrifice of youths before the battle of Salamis.

7. On a favoring breeze springing up, the signal of attack was given, and the Grecian fleet, consisting of only three hundred and eighty ships, advanced to meet that of the Persians, which numbered one thousand three hundred vessels of war.

8 The Persian line was soon broken by the skillful assault of

sayer? 6. Why was Themistocles astonished? Upon what did the people insist? 7 What was the number of the Grecian fleet? Of the Persian? 8. What was the result of

Athenians under Themistocles, and, after a long and severe conflict, in the course of which many individual examples of extraordinary valor and dexterity were exhibited, the Greeks were completely victorious. So great was the loss of lives on the part of their opponents, that, for a considerable distance around, the sea itself was scarcely visible for the number of dead bodies.

9. A great number of the Persian vessels were taken or destroyed, and the remainder, struck with panic, were dispersed in various directions. The Greeks lost forty ships, but comparatively few men, many of those whose vessels were sunk having saved themselves by swimming to the shore.

10. A select body of Persian infantry had been stationed on the little island of Psyttalea, between Salamis and the mainland, for the purpose of assisting the Persians and destroying the Greeks who might seek a refuge there during the battle.

11. Thither, however, the watchful Aristides conducted a band of Athenian soldiers, who attacked and put to the sword the whole of the Persian detachment, within view of Xerxes himself, who, beholding his fleet scattered and destroyed, and his chosen troops cut to pieces by the victorious Greeks, sprung in anguish from his throne, rent his garments in a paroxysm of despair, and hastily gave orders that his army should be withdrawn from the coast.

12. The scattered remnants of the Persian fleet made the best of their way, some to the ports of Asia Minor, and others to the Hellespont, while Xerxes and the land forces retreated with precipitation into Thessaly.

13. The pride of this Asiatic despot was effectually humbled; and such was his dread of the Greeks, that, deeming himself in danger as long as he remained in Europe, even though surrounded with millions of armed followers, he resolved on returning immediately to Asia, and leaving his general, Mardonius, with a force of three hundred thousand chosen men, to carry on the war against Greece.

14. Xerxes was confirmed in this determination by a message which he received from his pretended friend, Themistocles, informing him that it had been proposed in the Grecian council to sail immediately to the Hellespont, and break down the bridge of boats to prevent his return into Asia, but that Themistocles had dissuaded the confederates from carrying the design into execution.

15. It is supposed that the artful Athenian gave Xerxes this intimation with the double purpose of quickening the retreat of a still dangerous enemy, and of securing for himself the protection of the Persian monarch, should any fluctuation of fortune cause him to need it. And the time did come when such a refuge became necessary to the victor of Salamis.

the battle? What of the loss of the Persians? 9. How many vessels did the Persians lose? The Greeks? 10. For what purpose was a body of Persian infantry stationed on the island of Psyttalea?

11. What did Aristides do? What of Xerxes when he beheld this scene? 12. What now became of the Persian fleet? The land forces? 13. What did Xerxes resolve upon? 14. What message did he receive from Themistocles? 15. Why is it supposed that Themistocles sent this message?

CHAPTER LXXIII.

Retreat of the Persians.

1. THE retreat of Xerxes was one of the most calamitous on record ; the sufferings of his soldiers equalling, if they did not even surpass, the miseries endured by the French army, in modern times, in the memorable retreat from Moscow. In the confusion and terrors incident to a flight, no arrangements had been made for the supply of the immense host of Xerxes with provisions, and famine soon began to create dreadful havoc and distress.

2. To such extremities were the soldiers reduced, that they ate the leaves and bark of trees, and the very grass of the fields, as they passed along to their far-off home. The horrors of pestilence were speedily added to those of famine, and the line of march through Thessaly, Macedonia, and Thrace, was everywhere marked by heaps of dead bodies.

3. Sixty thousand of the select troops, which had been placed under the command of Mardonius, accompanied Xerxes, as his body-guard, to the Hellespont. Excepting these, who, in respect of their office as guardians of the royal person, were partially supplied with provisions, while the common soldiers were neglected, almost the whole of the multitude which followed the retiring steps of their sovereign from the plains of Thessaly, perished miserably before his arrival, after a forty-five days' march, at the shores of the Hellespont.

4. The magnificent bridge of boats, by which Xerxes had formerly passed over that strait, had been destroyed by a tempest, and the humbled monarch was happy to obtain a Phœnician ship of war, or, as some say, a fishing-boat, to transport him to the Asiatic side. Thus terminated, in disaster and disgrace, the mightiest expedition ever undertaken by man, affording a fearful example of the evils produced by insensate vanity and wild ambition.

5. If the heart of Xerxes was not wholly hardened by the unlimited gratification of his passions, deep, indeed, must have been his remorse, when he reflected that, in the prosecution of his unjustifiable schemes of conquest, he had caused the destruction of the greater part of that innumerable crowd of human beings whom he had lately led into Greece, and over the fleeting nature of whose natural existence he had then lamented so pathetically !

6. It was probably as much for the purpose of escaping from such self-accusing and painful thoughts, as for the gratification of his depraved appetites, that, on his return to Sardis, he plunged into the wildest excesses of sensuality, and gave the rein to all the baser propensities of his nature.

LXXIII. — 1. What of the retreat of Xerxes ? 2. To what was his army reduced by famine ? By pestilence ? 3. What was the body-guard of Xerxes ? What was the fate of his army ? 4. What had become of the bridge of boats ? How was Xerxes transported to Asia ? 5. His remorse ? Reflections ? 6. What of him after his return to Sardis ?

CHAPTER LXXIV.

Dishonesty of Themistocles.

1. AFTER the retreat of the Persians, the Grecian navy went into port for the winter, with the exception of the Athenian squadron. At the head of this, Themistocles sailed to the Cyclades, the name given to a cluster of islands in the Ægean Sea, of which Paros and Naxos are the largest. Under pretence of punishing their inhabitants for taking part with the Persians, he extorted from them a heavy contribution, which he is accused of having afterwards applied to his own private uses, instead of paying it into the public treasury.

2. About the same time he gave another notable proof of his want of principle. He told his countrymen that he had something to propose, which would be very beneficial to them, but that it could not with propriety be stated to the popular assembly. The Athenians directed him to communicate his design to Aristides, and promised that, if he approved of it, they should sanction its being carried into execution.

3. Themistocles having, accordingly, informed him that his plan was to burn the confederate fleet while wintering in the harbor of Pagasæ, by which means Athens would be rendered the only maritime power in Greece, Aristides reported to the people, that "nothing could be more advantageous, and at the same time more unjust, than the project of Themistocles." The Athenians, on hearing this, rejected the proposal, without even inquiring into its nature, so great was their confidence in the wisdom and honesty of Aristides.

4. The Athenians were now at liberty to return to their ruined city, and most of them accordingly did so; but, being afraid that Mardonius might again compel them to abandon it, a considerable number allowed their wives and children still to remain on the islands of Salamis and Ægina.

5. The winter was spent by the confederated Greeks in offering sacrifices to the gods in gratitude for their deliverance from the Persians, in dividing the spoils, and in awarding prizes to those who had chiefly distinguished themselves in the war. At the distribution of these prizes, an incident occurred, which at once afforded an honorable testimony to the military talents of Themistocles, and a curious evidence of the vanity of his military colleagues.

6. When the commanders of the allied fleets were requested to give in a list of the names of those who had exhibited the greatest valor and skill at the battle of Salamis, each placed *his own name* at

LXXIV. — 1. What did the Grecian navy now do? The Athenian squadron? Of what was Themistocles accused at this time? 2. What other proof did he give of his want of principle? What did the Athenians direct him to do? 3. What was Aristides' answer? 4. What did the Athenians now do? Where did their wives and children remain? 5. How did the confederate Greeks spend the winter? 6. What incident occurred at the distribution of the prizes

the top of the list, while almost all of them concurred in putting that of Themistocles second.

7. But, whatever might be the interested decision of the naval commanders, the general voice of the states rightly pronounced Themistocles the hero of Salamis, and the Lacedæmonians, in particular, vied with his own countrymen in loading him with honors. He was invited to visit Sparta, and when he arrived there, was pompously crowned with an olive wreath, as the wisest and ablest of the Greeks.

8. Their own general, Eurybiades, at the same time received from the Spartans a similar mark of distinction, as the most valorous. They also presented to Themistocles a magnificent chariot, and sent three hundred of their noblest youths, as a guard of honor, to attend him to the frontier, on his way home.

9. And at the next celebration of the Olympic Festival, when he appeared in public, such was the interest which his presence excited, that the combatants in the arena were neglected, and all eyes were turned upon the man who had saved Greece.

10. Meanwhile, Mardonius, the Persian general, was not idle. Judging the Athenians to be the most dangerous foes with whom he had to contend, he endeavored, by many liberal and tempting proffers, to induce them to withdraw from the confederacy.

11. He caused Alexander, King of Macedon, to visit Athens, and to promise, in the name of the Persian monarch, that the city should be rebuilt, the citizens enriched, and the sovereignty of all Greece conferred upon them, if they would take no further part in the war.

12. The Lacedæmonians, who had received intimation of what was going forward, sent ambassadors at the same time to remind the Athenians of their duty to Greece, and to offer them whatever pecuniary assistance they might require, and an asylum for their wives and children in Sparta, if they would adhere to the league. Acting on the counsels of Aristides, the Athenians answered both the Persians and the Lacedæmonians in the noblest and most patriotic manner.

13. They told the emissaries of the Asiatic monarch, that the people of Athens could hearken to no terms of peace with those by whom their country had been laid waste and their temples profaned; and they rebuked with dignity the Spartans for believing them capable of deserting their allies, or of being induced to perform their duty by pecuniary considerations.

14. Finding his offers thus rejected, Mardonius advanced immediately against Athens. To the disgrace of the confederates, they again left the Athenians unassisted; even the Lacedæmonians, who had so lately exhorted their ally to stand by the general cause, did not send a single man to aid in the defence of Attica, but, following the dictates of their selfish and cold-hearted policy, contented them

7. How was Themistocles generally regarded? What presents were made to him? What happened to him at Sparta? 8. What of Eurybiades? 9. What honor was paid to Themistocles in the Olympic Festival? 10. What of Mardonius in the mean time? 11. What message did he send to the Athenians by Alexander? 12. What message did the Lacedæmonians send at the same time? 13. How did the Athenians answer both these messages?

14. What did Mardonius immediately do? What of the confederates? The Lacedæ

selves with constructing additional fortifications at the isthmus of Corinth, for the protection of the Peloponnesus.

15. The Athenians were therefore obliged a second time to abandon their city. They reconveyed to Salamis such of their families as had returned to Athens, and, embarking on board their vessels, prepared to defend themselves to the last extremity. The enthusiastic patriotism displayed by them at this critical moment contrasts very favorably with the narrow and unfriendly conduct of the Spartans.

16. After Mardonius had arrived in Attica, he sent another messenger to the Athenians, renewing his former magnificent offers, on condition of their seceding from the confederacy; but even the extremity of their distress, and the base desertion of them by their allies, failed to induce the countrymen of Aristides to abandon the cause of Grecian independence.

17. So strongly, indeed, did their spirit revolt against any concession to Persia, that Lycidas, a member of the council of five hundred, was stoned to death by the people for merely proposing that the message of Mardonius should be taken into consideration; and his wife and children perished by the hands of a crowd of infuriated women; a cruel piece of conduct, certainly, however honorable the feelings were in which it originated.

CHAPTER LXXV.

Battle of Plataea.—End of the War.

1. THE troops of Mardonius now ravaged Attica, and destroyed Athens a second time, after which they retired again to Bœotia, fearing to be surprised by the Greeks in the mountainous region of Attica, which was unfavorable for the manœuvring of so large an army, and especially for the movements of cavalry.

2. While these things were in progress, a deputation, headed by Aristides, had proceeded to Sparta, to remonstrate with the Lacedæmonians, and to urge them to send immediate assistance to the Athenians. The deputies found the Spartans unconcernedly celebrating one of their public festivals, and were obliged to wait ten days before they could obtain any answer to their representations.

3. At last, however, a body of five thousand Spartans and thirty-five thousand light armed Helots, was despatched to the succor of Athens. In crossing the Corinthian isthmus, they were reinforced by the troops of the other Peloponnesian states, and, on their arrival in Attica, they were joined by eight thousand Athenians, and bodies of troops from Plataea, Thespiæa, Salamis, Ægina, and Eubœa.

4. Sparta having long been regarded as the leading military state

monians? 15. What of the Athenians? Their families? 16. How did they receive the second message of Mardonius? 17. What became of Lycidas and his family?

LXXV. — 1. After ravaging Athens, where did the troops of Mardonius retire? What of the deputation of Aristides? How long was it obliged to wait? 3. What forces were

of Greece, Pausanias, the general of the Lacedæmonians, assumed the supreme command of the confederate army, which consisted altogether of nearly forty thousand heavy armed, and about seventy thousand light armed, troops. The Athenian division was placed under the command of Aristides.



The second burning of Athens.

5. The Greeks immediately moved against Mardonius, whom they found encamped on the banks of the Asopus, a river of Bœotia. After a number of days spent in marching and countermarching, and in occasional skirmishing with the enemy, the Greeks took up a position near the foot of Mount Cithæron, in the territory of Platæa, with the river Asopus in front.

6. Thither they were followed by Mardonius, and a general engagement followed, in which the Persians were defeated with tremendous slaughter. Mardonius himself was among the number of the slain. As soon as his death was known, Artabazus, the next in command, quitted the field with an unbroken force of forty thousand Parthians, and hastened by forced marches towards the Hellespont.

7. The remainder of the Persian army, consisting of nearly two hundred thousand men, was almost utterly destroyed; and the rich treasures of the fallen general's camp became the spoil of the victors. On the very same day on which this great battle was fought, [the twenty-second of September, 479 B. C.,] a sea-fight took place at the

now collected together! 4. Who assumed the command of the army? Of the Athenian division? 5. Where was the position of Mardonius? Of the Athenians?

6. What was the result of the battle? What of Artabazus? 7. What of the sea-fight?

promontory of Mycalé, in Asia Minor, between the Grecian and Persian fleets, which terminated in the total destruction of the latter.

8. Greece was now completely freed from her foreign invaders, and the triumphant issue of the struggle in which she had been engaged for the preservation of her independence against the whole strength of the mightiest empire on the earth, offers a remarkable example of what men can achieve, even under the greatest disadvantages, when striving in a just and honorable cause.

9. The Athenians now found leisure to reconstruct their city. Under the direction of Themistocles, they commenced the work of enclosing it with strong walls, for its protection against future attacks.

10. This proceeding awakened the jealousy of the Lacedæmonians, who sent ambassadors to remonstrate against the fortification of Athens, alleging that its walls would be unable to defend it, and would only render it an useful stronghold for the Persians, in the event of another invasion of Greece. Being alike unwilling to quarrel with Sparta, and reluctant to abandon their design of fortifying their city, the Athenians adopted a temporizing policy.

11. They reminded the Lacedæmonians, that, on account of the exposed situation of Athens, so near the sea-coast, it required walls to protect it from the attacks of pirates; but they denied that they contemplated the erection of such fortifications as would be dangerous to the liberties of Greece, and promised to send ambassadors to Sparta, who should show that they were doing nothing to justify alarm.

12. Accordingly, Themistocles, Aristides, and another individual, named Abronycus, were appointed to proceed thither. The object of the Athenians being to gain time for carrying forward the work of fortification, Themistocles proceeded first to Sparta himself, arranging that Aristides and Abronycus should not follow him until the walls should have reached a considerable height.

13. After his arrival in Lacedæmon, he alleged that he was not at liberty to give the promised explanations before the arrival of his colleagues; and partly on this pretext, and partly by bribes judiciously distributed, he contrived to gain so much time that the fortifications were far advanced before the Spartans lost patience; the Athenians toiling night and day with the utmost zeal, and even the women and children assisting, as far as they were able, in the important work.

14. By and bye, however, accounts reached Lacedæmon of the exertions of the Athenians. Themistocles, unable to soothe the alarm which these excited, advised the Spartans not to put faith in mere rumors, but to send some persons of rank and character to Athens, to ascertain by personal observation what was really going forward there.

15. His advice being followed, the Spartan deputies were, by his

at Mycalé? What was the date of this battle? 8. What may be said of the struggle in which Greece had been engaged?

9. What work did the Athenians now commence? 10. What message did they receive from the Lacedæmonians? 11. What were they reminded of by the Athenians? What did they deny that they contemplated? 12. Who were sent as ambassadors to Sparta? What was arranged between Themistocles and the other ambassadors? 13. What did he do after his arrival in Lacedæmon? How did the Athenians progress in the work of fortification? 14. What did Themistocles advise the Spartans to do?

secret orders, arrested as soon as they arrived in Athens, and detained as hostages for the safety of himself and his colleagues, who by this time had also arrived at Sparta. The fortifications being now well advanced, Themistocles no longer scrupled to avow the artifice he had made use of to gain time.

16. The Lacedæmonians, perceiving they had been outwitted, dissembled their resentment, and permitted Themistocles and his colleagues to return home in safety; but they never forgave him, and their subsequent hostility contributed not a little to effect his ruin.

CHAPTER LXXVI.

Fortifying of Athens.

1. ATHENS had hitherto had no port fitted to afford proper accommodation to her extensive maritime commerce. To supply this deficiency, Themistocles now engaged his fellow-citizens in the construction of a commodious harbor at Piræus, a place about five miles distant from the city. A town was at the same time built there, and surrounded with even stronger fortifications than those of Athens itself.

2. The walls were formed of large square masses of marble, bound together with iron, and were so thick that two carriages could move along the top of them abreast. By these measures, greatly increased facilities were given to the foreign trade of Athens, and the city soon became much more opulent and splendid than it had been before the Persian invasion.

3. About the same time, perceiving that the people submitted with impatience to the law of Solon which made the poorer classes ineligible to the principal offices in the government, and fearing that, if the invidious distinction were longer insisted on, civil dissensions might arise; Aristides proposed and carried the repeal of the law referred to; and thus, although aristocratical in feeling himself, was instrumental in rendering the Athenian government still more democratical.

4. Notwithstanding the invaluable civil and military services of Themistocles, a strong party was gradually springing up in Athens against him, fostered partly by the intrigues of the Spartans, and partly arising from the pomp he began to affect, and the ostentatious manner in which he often referred, in his public harangues, to the greatness of his deserts.

15. What happened to the Spartan deputies? Did Themistocles avow the artifice he had made use of? 16. What of the Spartans?

LXXVI. — 1. What of the harbor at Piræus? 2. The walls? The effect of this measure? 3. What of the old law of Solon? The repeal of this law? 4. What of the party beginning to spring up against Themistocles?

5. His popularity, instead of affording him protection against the machinations of his enemies, only served to increase his danger. It was alleged that he possessed an extent of influence incompatible with the safety of republican institutions, and that, from his recent deportment, there was reason to suspect him of an intention to establish himself in absolute power.

6. Ever jealous upon this point, the citizens took the alarm, resorted to the ostracism, and the hero of Salamis was hurriedly condemned to exile. To the credit of Aristides, it deserves to be mentioned, that he refused on one occasion to join the general clamor and strongly deprecated the violent proceedings of the Athenians, although his own banishment, at a former period, had been principally owing to the ungenerous intrigues of Themistocles.

7 The war with Persia was meanwhile continued, with marked



Cyprus.

success on the part of the Greeks. The combined fleets, commanded by the Spartan king, Pausanias, after reducing the strong Persian

5. What was the effect of his popularity? What was said of his influence? 6. To what was he condemned? What of the conduct of Aristides on this occasion? 7 What

garrison in the island of Cyprus, sailed to the Bosphorus—a narrow channel which connects the Propontis, or Sea of Marmora, with the Euxine, or Black Sea—where they besieged and took Byzantium, now called Constantinople.

8. Pausanias, who was a vain and weak-minded man, was so intoxicated with this success, that he formed the extravagant design of arrogating to himself the sovereignty of the whole of Greece, and secretly solicited assistance from the Persian monarch to carry his intention into effect.

9. Xerxes approved of the scheme, and not only promised the required aid, but offered to give Pausanias one of his daughters in marriage, on condition that Greece became a dependency of the Persian crown. Pausanias, already in imagination the son-in-law of the "Great King," had the folly to assume openly the dress and manners of an Asiatic prince, and to behave with the utmost insolence towards the other commanders of the fleet.

10. The result was, that the confederates, becoming doubtful of his fidelity and disgusted with his tyranny, deposed him from the chief command, which they bestowed on Aristides and Cimon, the son or Miltiades, the joint leaders of the Athenian squadron, whose ability and moderation had gained them universal approbation.

11. Pausanias was soon after recalled to Sparta on an accusation of treason. Being acquitted, he continued for some time longer his treasonable correspondence with the Persians, until complete proof was obtained of his guilt, and he was forced to fly for refuge to a temple of Minerva. The Spartans were unwilling to violate the sanctity of the temple by dragging him from it, but they built a wall around it, and left him to perish miserably from want of sustenance.

12. By the misconduct of Pausanias, Sparta lost its ancient superiority in the military affairs of Greece. Athens thenceforth became the leading state, and, under her auspices, a new organization of the confederacy was formed. The sacred island of Delos was selected as the place of meeting for the general council of the Grecian states, and as the depository of the public treasure.

13. It was agreed that the confederated states should annually raise among them a sum of four hundred and sixty talents—about \$460,000—to defray the expenses of the war, and Aristides was appointed to determine the proportion of this sum which was to be contributed by each state.

14. This delicate task he performed with so much fairness that all parties united in applauding his conduct. Soon after, however, the illustrious bearer of the title of "the Just" died, full of years and honors. Although he had successively filled many important official situations, so faithful had he been in the discharge of his duty, and so little attentive to his private interests, that he remained always

of the Grecian fleet in the mean time? What garrison did it reduce? What city did it take? 8. What of Pausanias? 9. His correspondence with Xerxes? His dress? Behavior? 10. The result? Who received the chief command?

11. What now happened to Pausanias? His death? 12. What did Sparta lose by the misconduct of Pausanias? What of the island of Delos? 13. What sum did the states agree to raise annually? For what purpose was Aristides appointed? 14. How did he

poor, and did not even leave behind him money enough to pay for his funeral



Aristides.

15. He was buried at the expense of the state, and his countrymen testified their respect for his memory by erecting a monument to him at Phalerum, bestowing a marriage portion on each of his daughters, and granting a piece of land and an annual pension to his son Lysimachus. The character of Aristides is the finest that antiquity has furnished, and he may fairly be placed by the side of our own immortal Washington.

CHAPTER LXXVII.

Themistocles.

1. THEMISTOCLES died nearly at the same time, but in circumstances very different from those of his political opponent. When banished from Athens, he had gone to reside at Argos, where he was visited by Pausanias, the Spartan general, who endeavored, but without success, to induce the exile to join in his treasonable intrigues.

2. But after the death of Pausanias, some papers were found which showed that Themistocles had been at least aware of the traitor's designs, and the Spartans, glad of an opportunity of injuring a man whom they hated, sent messengers to Athens to demand that he should be brought to trial before the Amphictyonic council for treason against Greece.

perform his task? What of his death? His poverty? 15. His burial? How did the Athenians testify their respect for his memory?

LXXVII. — 1. What of Themistocles in the mean time? Pausanias? 2. What hap

3 The Athenians consented, and Themistocles was summoned to appear accordingly: but, instead of obeying the citation, he fled to the island of Coreyra, whence he crossed over into Epirus. Not finding himself even here in security, he advanced into Molossia, although he knew that Admetus, the king of that country, was his personal enemy.

4. Entering the royal residence in the absence of Admetus, Themistocles informed the queen of the dangers which pursued him, and,



Themistocles at the court of Admetus.

by her advice, took one of her children in his arms, and, kneeling before the household gods, awaited the return of the king. Admetus, moved with pity at such a sight, generously forgot his enmity, and granted the fallen chief his protection.

5. Not yet, however, was Themistocles allowed to taste repose. Messengers from Athens and Sparta soon arrived to demand the surrender of the fugitive, and although Admetus honorably refused to comply, Themistocles perceived the propriety of his removing from a place in which his residence would expose his protector to the hostility of the Grecian confederacy.

pened after the death of Pausanias? 3. Where did Themistocles make his escape? Where did he next go? 4. What did he do in the palace of Admetus? Did he receive his protection? 5. Was he allowed repose? What of messengers from Athens and Sparta? What did Themistocles think it proper to do? 6. Where did he next journey?

6. He, therefore, journeyed through Macedonia to Pydna a port on the Ægean, where he embarked, under an assumed name, on board a merchant vessel, and, after narrowly escaping capture by the confederate fleet at the island of Naxos, arrived safely at Ephesus, in Asia Minor.

7. The next step which he took was a bold and remarkable one. He wrote to Artaxerxes, who had recently succeeded his father, Xerxes, upon the Persian throne, claiming protection on account of services formerly rendered to the late king.



Themistocles seeks protection of the King of Persia

8. Artaxerxes received the application favorably, invited Themistocles to his court at Susa, and, on his arrival there, made him a present of two hundred talents—about two hundred thousand dollars—telling him that, as that was the amount of the price the Persian government had set upon his head, he was entitled to receive it for voluntarily placing himself in their hands.

9. In the first year of his residence in Persia, the exiled chief learnt the language so well that he was able to converse with the king without the aid of an interpreter. His brilliant talents and insinuating manners soon rendered him a great favorite with Artaxerxes, who.

Where did he embark? Where did he arrive? 7. What was the next step that he took? 8. How did Artaxerxes receive Themistocles? Where did the Persian monarch hold his court?

9. What of Themistocles in Persia? What office did Artaxerxes confer upon him?

after a time, conferred upon him an important command in Asia Minor and assigned the revenues of several cities for his maintenance.

10. In one of these, named Magnesia, he resided for a time in great splendor; but, even while enjoying the choicest luxuries of the east, he could not avoid tasting the bitterness of depending on the bounty of his country's enemy.

11. In the heat of his anger at the persecution he had suffered, and, probably, to increase his importance in the eyes of Artaxerxes, he had boasted of his power to reduce Greece to subjection. But, on calmer thought, this weighed heavily upon his mind, and, when Artaxerxes prepared to attack Greece anew, Themistocles terminated his own existence by swallowing poison.

12. The citizens of Magnesia erected a splendid monument to his memory, and conferred peculiar privileges on his descendants. It is said that his remains were, at his own request, conveyed to Attica where they were secretly interred, the laws prohibiting the burial of persons who had been exiled within the Athenian territories.

13. The character of Themistocles need hardly be summed up, after so full an account of his life. His talents must ever place him among the wonderful men of our race, but his want of integrity and his selfishness degraded him to a low standard in the scale of moral elevation.

CHAPTER LXXVIII.

Cimon.—Splendor of Athens.

1. AFTER the death of Aristides, his colleague, Cimon, a man of extraordinary talent, was invested with the sole command of the confederate fleet, and carried on the war against Persia with great success. After reducing some towns on the coast of Thrace, which were still held by the Persians, he passed over into Asia Minor. The Ionians had already regained their freedom, and Cimon now emancipated the Dorian cities of Caria from the Persian yoke.

2. He then continued his triumphant progress eastward through the provinces of Lycia and Pamphylia, in the latter of which he gained two decisive victories, one by sea, and the other by land, on the same day, near the mouth of the river Eurymedon, (469 B. C.) Two hundred of the Persian war ships were taken, and nearly all the rest destroyed, while the land army was almost wholly cut to pieces.

3. The Grecian fleet then proceeded to Cyprus, where they attacked and captured a squadron of eighty Phœnician vessels of war, on their way to reinforce the Persian fleet in the Eurymedon. By

10. What of his residence in Magnesia? 11. What had he said in the heat of his anger? What was the cause of his death? 12. What monument was erected to his memory? What of his remains? 13. What may be said of the character of Themistocles?

LXXVIII. — 1. What of Cimon? What did he do on the coast of Thrace? What of the Ionians? 2. What of his victories? The Persian ships? The Persian army? 3. Where did the Grecian fleet now proceed? Its success? 4. Why was the war con-

these splendid victories, the naval power of Persia was almost annihilated, and the spirit of Artaxerxes so completely humbled that he durst no longer undertake offensive operations against Greece.

4. Here, therefore, the war ought to have terminated; but so great and valuable had been the spoils obtained by the confederates, that they were unwilling to relinquish the profitable contest. The war, therefore, was continued for twenty years longer, less, apparently, for the chastisement of Persia, than for the plunder of her conquered provinces.

5. But, now that all danger was over, many of the smaller states, whose population was scanty, began to grow weary of the contest, and to furnish with reluctance their annual contingent of men to reinforce the allied fleet. It was, in consequence arranged that those states whose citizens were unwilling to perform personal service, should send merely their proportion of vessels, and pay into the common treasury an annual subsidy, for the maintenance of the sailors with whom the Athenians undertook to man the fleet.

6. The unforeseen but natural consequence of this was the establishment of the complete supremacy of Athens. The annual subsidies gradually assumed the character of a regular tribute, and were compulsorily levied as such; while the recusant communities, deprived of their fleets, which had been given up to the Athenians, were unable to offer effectual resistance to the oppressive exactions of the dominant state.

7. The Athenians were thus raised to an unprecedented pitch of power and opulence, and enabled to adorn their city, to live in dignified idleness, and to enjoy a constant succession of the most costly public amusements, at the expense of the vanquished Persians, and of the scarcely more leniently treated communities of the dependent confederacy.

8. The fortifications of the Acropolis, or citadel of Athens, were completed; and the way leading from the city to the harbor of Piræus, a distance of five miles, was protected by two long walls, of strength and thickness equal to those with which Themistocles had surrounded the town of Piræus itself; so that the circuit of the fortifications of Athens, including those of its port and of the line of communication between them, now measured nearly eighteen miles.

9. The liberality of Cimon also contributed much to the adornment of Athens and the comfort of its poorer citizens. Instead of reserving for his own use the valuable share of the Persian spoils which fell to him as commander-in-chief of the confederate forces, he expended the whole for the public benefit, employing it in the construction of magnificent porticos and the formation of shady groves, tasteful gardens, and other places of public accommodation and resort.

10. Nor did he stop here; for, declaring that he regarded whatever he possessed as the property of all the citizens, he threw down the

tinued? 5. What of the smaller states, now that the danger was over? What was in consequence arranged? 6. What was the natural consequence of this? What of the annual subsidies? 7. What were the Athenians thus enabled to do? 8. The fortifications of the Acropolis? Piræus?

9. What of the liberality of Cimon? How did he expend his share of the Persian spoils? 10. What other charitable deeds did he perform? How was he prompted to

fences of his gardens and orchards, and invited all to enjoy them, and partake of their produce; he kept a free table daily at his own house for the benefit of the poorer classes; and when, in going about the streets, he met respectable citizens poorly clad, he often commanded some of his splendidly dressed attendants to change clothes with them. To these acts, Cimon was partly prompted by the intrinsic generosity of his disposition, and partly by a politic consideration of the necessity of courting popular favor in a state so democratic as Athens.

11. The fear of subjugation by a foreign power, which had been the only effectual bond of union among the numerous independent communities of Greece, being dispelled, symptoms of that unhappy disposition to civil dissension, which was the source of numberless evils to the Grecian race, speedily began to appear.

12. Old jealousies were revived, and new causes of offence found out or imagined. Lacedæmon beheld with jealous displeasure the rapid advancement of Athens in wealth and influence, while the haughty and overbearing conduct of Attica towards those whom it termed allies, but treated as vassals, was submitted to with impatience, and repaid either with secret hatred, or with open, though ineffectual, hostility.

13. In this state of things, the inhabitants of the island of Thasos, considering themselves aggrieved by some of the measures of the Athenians, renounced the confederacy, and sent messengers to solicit the protection and assistance of Sparta. An Athenian force, commanded by Cimon, immediately proceeded to Thasos, and speedily reduced the whole island, except its principal town. This place, being well fortified, and defended with obstinate valor, held out for a period of three years, and at last surrendered on honorable terms.

CHAPTER LXXIX.

Rebellion of Spartan Helots. — Rise of Pericles.

1. MEANWHILE the Lacedæmonians had warmly espoused the cause of the Thasians, and, secretly glad of an opportunity to break with Athens, had been on the point of invading Attica, when a dreadful calamity, with which they were suddenly overtaken, compelled them to abandon their design.

2. In the year 464 B. C., Sparta was overwhelmed by an earthquake, the repeated and violent shocks of which threw down or engulfed all the houses in the city except five, and destroyed about twenty thousand of the inhabitants. This dreadful occurrence was followed by a rebellion of the Helots or slaves, who thought it a good opportunity to regain their freedom.

3. But for the prudent precaution of King Archidamus, who,

these acts? 11. What of civil dissension in Greece? 12. What of the feelings of Lacedæmon towards Athens? 13. What of the island of Thasos? Its reduction by Cimon?

LXXIX. — 1. What were the Lacedæmonians on the point of doing? How were they prevented? 2. What of the earthquake? By what was it followed? 3. What pre-

apprehensive of such a revolt, had caused the trumpets to sound to arms during the first alarm, the freemen of Lacedæmon would have paid with their lives for the oppression and cruelty with which they had for many centuries treated their unfortunate bondsmen. The Helots, finding their masters under arms, and prepared to repel their attack, retired to the strong fortress of Ithomé, where they set the whole strength and prowess of the Spartans at defiance for the space of ten years.

4. In the course of this lengthened siege, the Lacedæmonians requested and obtained assistance from Athens and several others of the confederated states; but, in consequence of a mutual mistrust which sprang up, the Spartans soon dismissed the Athenian auxiliaries, under the pretext that their aid was no longer required.

5. As they still retained the auxiliaries belonging to the other states, the Athenians felt the dismissal as an insult, and were so irritated by it, that, immediately after the return of their troops from before Ithomé, they passed a decree for dissolving the alliance with Sparta, and formed a league with its inveterate enemy, the republic of Argos. Thus were the seeds sown of a rancorous hate between the two leading cities of Greece, which afterwards gave rise to the protracted and ruinous contest known by the name of "the Peloponnesian war."

6. Being favorable to an aristocratic mode of government, Cimon had all along been an admirer of the institutions of Sparta, and friendly to that state. When his countrymen, therefore, began to look with hostility on Sparta, his popularity declined, and the democratic opposition at length became strong enough to propose and carry his banishment by the ostracism.

7. The ostensible leader of the party which now came into power was a person named Ephialtes, but the real director of its movements was Pericles, the son of a wealthy and distinguished citizen, named Xanthippus, who had commanded the Athenian squadron at the memorable sea-fight of Mycalé.

8. The talents of Pericles were of the very first order, and they had been carefully cultivated by the ablest tutorage which Greece could afford. The illustrious sage, Anaxagoras of Clazomene, had been his instructor in natural and moral science, and had imbued his mind with opinions far more enlarged and liberal than those current at the time; so that he was no less remarkable for the superiority of his intellectual acquirements, than for his freedom from the prejudices and superstitions of the vulgar.

9. In person he was handsome, and bore so strong a resemblance to the usurper Pisistratus, that he was for some time deterred from taking a prominent part in public affairs, by the superstitious jealousy with which the Athenians regarded him on that account. In manner he was grave and dignified, and although he was always affable and

caution had King Archidamus taken? What was thus prevented? What did the Helots do? 4. What happened between the Spartans and Athenians? 5. What decree did the Athenians pass? What was the effect of this decree?

6. What of Cimon at this period? His banishment? 7. What of Ephialtes? Pericles? 8. His talents? Who had been his tutor? What of his acquirements?

orteous in his intercourse with his fellow-citizens, he never mingled in their social parties, and rarely was observed even to smile ; preferring study to amusement, and the calls of duty to the allurements of idle pleasure



Pericles

10. After serving for several years in the Athenian army, he ventured to take a part in the business of the popular assembly, where he soon acquired a large share of influence. His eloquence was so splendid and impressive, that it was compared to thunder and lightning, and his orations possessed an elaborate polish, and a richness of illustration, far surpassing anything that had been previously heard in Athens.

11. Nor were his readiness and tact inferior to his eloquence ; he never lost his self-possession, or allowed his enemies to betray him into an impolitic exhibition of mortification or anger, but steadily and calmly pursued that course of which his judgment approved, unmindful of the violence and abuse of his opponents.

9. What of his person ? His resemblance to Pisistratus ? His manner ? 10. His influence in the popular assembly ? His eloquence ? 11. His readiness and tact ?

CHAPTER LXXX.

Ascendency of Pericles.

1. THE banishment of Cimon afforded Pericles a field worthy of his talents and ambition. Athens had now reached the height of her greatness. The acknowledged head of the Grecian confederacy, and the virtual sovereign of those numerous communities on the mainland and islands of Greece, and the coasts of Asia Minor, which she still deigned to honor with the title of her *allies*, she wielded a power greater than that possessed by the mightiest contemporary monarchs.

2. She had now, in fact, become the capital, not merely of Attica, or even of Greece proper, but of the whole civilized world; and by the liberal rewards which her princely wealth enabled her to bestow on men of genius and learning, had drawn into her bosom the most eminent philosophers, orators, poets, and artists, from all parts of the earth.

3. To be the first man in such a commonwealth was an object worthy of ambition the most soaring, and to this lofty position Pericles now beheld the path opening before him. But to establish and preserve his ascendancy in the popular assembly, it was indispensable that he should provide a constant succession of magnificent spectacles and festive entertainments to the citizens; and not being possessed of a large fortune, like Cimon, he could not afford the great expenditure which this required.

4. The thought occurred that the public treasury might supply the deficiencies of his private purse; but then the disbursements of the public money were regulated by the court of Areopagus, most of the members of which belonged to the aristocratical party, and would have opposed an outlay calculated to strengthen the influence of the democratic leaders.

5. Pericles, therefore, resolved, as a preliminary step, to abridge the power of that hitherto respected and influential body, and employed Ephialtes to procure a decree of the general assembly for depriving the court of Areopagus of all control over the issues from the treasury, and transferring much of its judicial authority to the popular tribunals.

6. He then proceeded to bribe the people with their own money, by increasing the pay of those who officiated as jurors in the courts of justice, and giving wages to the citizens for their attendance in the political assemblies. Large sums were likewise employed in adorning the city with magnificent temples, theatres, gymnasia, porticos and other public buildings.

LXXX.—1. What was now afforded Pericles? What of the power of Athens? 2. What of her liberality to men of genius? 3. What of the ambition of Pericles? What was necessary to preserve his ascendancy? Why could he not do this? 4. How were the public disbursements regulated? 5. What did Pericles resolve to do? How did he bring it about?

6. How did he bribe the people? How did he appropriate large sums of money

7. The number and splendor of the religious festivals were increased, and the citizens were daily feasted and diverted at the public expense. To provide funds to meet this new expenditure, he greatly increased the amount of the tribute exacted from the allied dependencies, so that it now amounted to an annual revenue equivalent to fifteen hundred thousand dollars—a large sum in those days, when money was far more valuable than at present.

8. As the war with Persia furnished the sole pretext for levying this heavy impost, that contest was still persisted in. Soon after the accession of Pericles to power, an Athenian armament was despatched to Egypt, to assist the inhabitants of that country in a revolt against the Persian authority. But instead of yielding a rich harvest of spoils, as had been expected, the expedition turned out unfortunately; after a contest of five years' duration, the Egyptian rebellion was suppressed, its leader, Inarus, crucified, and most of his Grecian auxiliaries destroyed, by the Persians, (454 B. C.)

9. Meanwhile, civil dissensions had broken out in Greece itself. A war between the Dorians and Phocians, in which the Lacedæmonians took part with the Dorians, eventually embroiled most of the Grecian states, and particularly Athens and Sparta. Battles were fought with various success at Zanagra and Œnophyta, cities of Bœotia, (456 B. C.;) and the island of Ægina was subjugated by the Athenians.

10. A war, however, in which little either of glory or profit could accrue to them, was not likely to be very popular with a community which had been dazzled by the triumph and enriched by the spoils of Cimon's splendid campaigns; and, accordingly, an almost general desire soon began to manifest itself in Athens for the cessation of hostilities with Sparta, as also for the recall of the statesman whose pacific views and friendly disposition towards the Lacedæmonians pointed him out as the most fitting person to negotiate a peace with that people.

11. Perceiving the current of public opinion, and rightly thinking that he would act more wisely in going along with than in opposing it, Pericles affected to be also desirous of the recall of his rival, and he accordingly brought forward, and carried in the assembly of the people, a decree reversing Cimon's sentence of banishment, (453 B. C.)

12. The return of Cimon was immediately followed by an intermission of the war, and, after three years spent in negotiations, a truce for five years was agreed upon. The attention of the Athenians was then turned to the more vigorous prosecution of the war with Persia. Cimon was sent with a fleet of two hundred sail to seize the island of Cyprus, but while engaged in the prosecution of this enter-

7. What of the religious festivals? How was this new expenditure met? 8. Why was the war with Persia continued? What of the Athenian armament in Egypt? How did the expedition turn out? 9. What of the civil dissensions in Greece? What battles were fought? 10. What of the popularity of the war? What desire soon began to manifest itself in Athens?

11. What of Cimon's recall from exile? 12. What followed the return of Cimon? How was the war with Persia prosecuted? The death of Cimon? Peace with Persia?

prise, that illustrious commander died, and a peace with Persia was concluded soon after, (449 B. C.)

13. The remains of Cimon were brought home to Athens, where a splendid monument was erected to his memory. A new opponent to Pericles was speedily put forward by the aristocratical party, in the person of Thucydides, the brother-in-law of Cimon. This new leader, who was a man of high birth, possessed respectable abilities as a statesman, but was in that respect inferior to Pericles, who a few years afterwards succeeded in obtaining his rival's removal by the ostracism.

14. The oppressive exactions of the Athenians had for some time been borne with impatience by their dependencies, and one of these, the large island of Eubœa, embraced the opportunity afforded by a quarrel in which Athens had engaged with Bœotia, to assert its own independence.

15. Pericles immediately led an army against the revolted islanders, but he had scarcely arrived in Eubœa, when he received intelligence that the Megarensians had likewise risen in rebellion, and that the Lacedæmonians were preparing for an invasion of Attica.

16. His energetic and politic measures soon, however, dispelled the dangers which threatened Athens. Hastening back to the mainland, he attacked and defeated the Megarensians, and on the approach of the Spartan forces, he bribed Cleandrides, the influential adviser of their youthful commander, King Plistoanax, to persuade that inexperienced leader to withdraw his army from Attica. Having thus got rid of the Lacedæmonians, Pericles proceeded a second time to Eubœa, which he ere long reduced to subjection.

17. When he afterwards gave in his account of the expenses incurred in this campaign, he charged the sum employed by him in bribing the counsellor of King Plistoanax, as "ten talents—about ten thousand dollars—laid out for a necessary purpose;" and such was the confidence which the people had in his integrity, that they passed the article without demanding any explanation. All parties being by this time weary of the civil war, a truce of thirty years was concluded in the year 445 B. C.

CHAPTER LXXXI.

Power of Pericles. — Athens at War with Corinth.

1. THE popularity, and consequently the power, of Pericles, were now at their height. By the vigor and wisdom of his policy, he had procured for his countrymen an honorable peace and increased pros-

13. What of the remains of Cimon? Thucydides? 14. What of the island of Eubœa? 15. What did Pericles do? The Megarensians? The Lacedæmonians? 16. How did he dispel these dangers? 17. How did he charge in his accounts the sum employed in bribing King Plistoanax? When was the truce of thirty years concluded?

LXXXI. — 1. What of the power of Pericles? What had he procured for his country-

perity; and swayed by his resistless eloquence, they were ready to sanction whatever measures he proposed. The aristocracy also, by whom he had hitherto been opposed, became anxious to conciliate his favor, since they could no longer impede his course.

2. Conscious of the singular strength of his position, supported as he was by both of the great parties in the state, Pericles began to assume greater reserve and dignity, and to be less prompt to gratify the wishes of the poorer classes than formerly. His power, in fact, was now as great, although certainly not on so firm a foundation, as that of an absolute monarch.

3. After a number of years of general peace, a dispute between the state of Corinth and its dependency the island of Corcyra, now Corfu, gave rise to a war which again disturbed the repose of all the Grecian states. Corcyra was a colony of Corinth, but having, by its maritime skill and enterprise, raised itself to a higher pitch of opulence than its parent city, it not only refused to acknowledge Corinthian supremacy, but went to war with that state on a question respecting the government of Epidamnus, a colony which the Coreyræans had planted on the coast of Illyria.

4. Corinth applied for and obtained aid from several of the Peloponnesian states, to reduce the Coreyræans to subjection; while Corcyra, on the other hand, concluded a defensive alliance with Athens, which sent a fleet to assist the island in vindicating its independence. By way of punishing the Athenians for intermeddling in the quarrel, the Corinthians stirred up a revolt in Potidæa, a town of Chalcidice, near the confines of Macedonia, which had originally been a colony of Corinth, but was at this time a tributary of Athens.

5. The Athenians immediately despatched a fleet and army for the reduction of Potidæa, and the Peloponnesians were equally prompt in sending succors to the city. The Corinthians, meanwhile, were actively engaged in endeavoring to enlist in their cause those states which had not yet taken a decided part in the dispute. To Lacedæmon, in particular, they sent ambassadors to complain of the conduct of the Athenians, which they characterized as a violation of an universally recognized law of Grecian policy, that no state should interfere between another and its dependencies.

6. The efforts of the Corinthians were successful, and almost all the Peloponnesian states, headed by Sparta, together with many of those beyond the isthmus, formed themselves into a confederacy for the purpose of going to war with Athens. Argos and Achaia at first remained neutral. Corcyra, Acarnania, some of the cities of Thesaly, and those of Plataea and Naupactus, were all that took part with the Athenians.

7. Pericles beheld without dismay the gathering of the storm, but his countrymen were not equally undaunted. They perceived that they were about to be called upon to exchange the idle and luxurious

men? 2. What did he soon begin to assume? 3. What of Corinth and Corcyra? 4. From whence did Corinth obtain aid? Corcyra? What of the revolt in Potidæa? 5. What did the Athenians do? The Lacedæmonians? The Corinthians? What message did they send to Sparta? 6. What of the confederacy against Athens? What states remained neutral? What took part with Athens? 7. What of Pericles? The Athenians?

life they were at present leading, for one of hardship and danger, and they began to murmur against their political leader for involving them in so alarming a quarrel.

8. They had not at first the courage to impeach Pericles himself, but vented their displeasure against his friends and favorites. Phidias, a very eminent sculptor, whom the great statesman had appointed superintendent of public buildings, was condemned to imprisonment on a frivolous charge; and the philosopher Anaxagoras, the preceptor and friend of Pericles, was charged with disseminating opinions subversive of the national religion, and banished from Athens.

9. Respecting another celebrated individual, who at this time fell under persecution, it becomes necessary to say a few words. Aspasia of Miletus was a woman of remarkable beauty and brilliant talents, but having led a dissolute life, she became a reproach, as she would otherwise have been an ornament, to her sex. This remarkable woman, having come to reside in Athens, attracted the notice of Pericles, who was so much fascinated by her beauty, wit, and eloquence, that, after separating from his wife, with whom he had lived unhappily, he married Aspasia.

10. It was generally believed, that, for the gratification of a private grudge, she had instigated Pericles to quarrel with the Peloponnesian states, and her unpopularity on this score was the true cause of her being now accused before the assembly of the people of impiety and grossly immoral practices. Pericles conducted her defence in person, and plead for her with so much earnestness that he was moved even to tears. The people, either finding the accusations to be really unfounded, or unable to resist the eloquence of Pericles, acquitted Aspasia.

11. His enemies next directed their attack against himself. They accused him of embezzling the public money; but he completely rebutted the charge, and proved that he had drawn his income from no other source than his private estate. His frugal and unostentatious style of living must have, of itself, gone far to convince the Athenians of the honesty with which he had administered the public affairs; for while he was filling the city with temples, porticos, and other magnificent works of art, and providing many costly entertainments for the people, his own domestic establishment was regulated with such strict attention to economy, that the members of his family complained of a parsimony which formed a marked contrast to the splendor in which many of the wealthy Athenians then lived.

12. Confirmed in his authority by this triumphant refutation of the slanders of his enemies, Pericles adopted the wisest measures for the public defence against the invasion which was threatened by the Peloponnesians. Unwilling to risk a battle with the Spartans, who were esteemed not less invincible by land than the Athenians were by sea, he caused the inhabitants of Attica to transport their cattle to Eubœa and the neighboring islands, and to retire, with as much of their

8. How did they vent their displeasure? What of Phidias? Anaxagoras? 9. What of Aspasia? 10. What was generally believed in regard to her? Who conducted her defence? What was the result? 11. Of what was Pericles himself accused? How did he rebut the charge? What of his style of living? 12. What measures did Pericles

other property as they could take with them, within the walls of Athens.

13. By his provident care the city was stored with provisions sufficient for the support of the multitudes which now crowded it; but greater difficulty was found in furnishing proper accommodation for so vast a population. Many found lodgings in the temples and other public edifices, or in the turrets on the city walls, and great numbers were obliged to construct for themselves temporary abodes in the vacant space within the long walls extending between the city and the port of Piræus.

CHAPTER LXXXII.

Commencement of the Peloponnesian War.—Accusation and Death of Pericles.



Plague at Athens

1. THE memorable contest of twenty-seven years' duration, called the Peloponnesian war," now commenced, (431 B. C.) The Spartan king, Archidamus, entered Attica at the head of a large army of the confederates, and, meeting with no opposition, proceeded along

now adopt? What did he cause the inhabitants to do? 13. What provisions did he supply? How was the population accommodated?

LXXXII. — 1. What war now commenced? What did Archidamus do? What was the

its eastern coast, burning the towns and laying waste the country in his course. When the Athenians saw the enemy ravaging the country almost up to their gates, it required all the authority of Pericles to keep them within their fortifications.

2. While the confederates were wasting Attica with fire and sword, the Athenian and Corcyraean fleets were, by the direction of Pericles, avenging the injury, by ravaging the almost defenceless coasts of the Peloponnesus. This, together with a scarcity of provisions, soon induced Archidamus to lead his army homewards. He retired by the western coast of Attica, continuing the work of devastation as he went along.

3. Early in the summer of the following year, the confederates returned to Attica, which they were again permitted to ravage at their pleasure, as Pericles still adhered to his cautious policy of confining his efforts to the defence of the capital.

4. But an enemy far more terrible than the Peloponnesians attacked the unfortunate Athenians. A pestilence, supposed to have originated in Ethiopia, and which had gradually spread over Egypt and the western parts of Asia, broke out in the town of Piræus, the inhabitants of which at first supposed their wells to have been poisoned. The disease rapidly advanced into Athens, where it carried off a great number of persons.

5. It is described as having been a species of infectious fever, accompanied with many painful symptoms, and followed, in those who survived the first stages of the disease, by ulcerations of the bowels and limbs. Historians mention, as a proof of the singular virulence of this pestilence, that the birds of prey refused to touch the unburied bodies of its victims, and that all the dogs which fed upon the poisonous remains perished. The mortality was dreadful, and was, of course, greatly increased by the overcrowded state of the city.

6. The prayers of the devout, and the skill of the physicians, were found equally unavailing to stop the progress of the disease, and the miserable Athenians, reduced to despair, believed themselves to be forgotten or hated by their gods. The sick were, in many cases, left unattended, and the bodies of the dead allowed to lie unburied, while those whom the plague had not yet reached, openly set at defiance all laws, human and divine, and rushed into every excess of criminal indulgence.

7. Pericles was in the mean time engaged, with a fleet of one hundred and fifty ships, in wasting with fire and sword the shores of the Peloponnesus. At his return to Athens, finding that the enemy had hastily retired from Attica through fear of the contagion of the plague, he despatched the fleet to the coast of Chalcidice, to assist the Athenian land forces, who were still engaged in the siege of Potidæa — an unfortunate measure, productive of no other result than the communi-

authority of Pericles required to do? 2. How did Pericles revenge the injuries of the Lacedæmonians? How did Archidamus retire homewards? 3. What happened in the next year? 4. What of the pestilence which broke out in Attica? 5. How is it described? What proofs of its virulence are recorded?

6. Could nothing stop the progress of the disease? What of the bodies of the dead? What of those who escaped the plague? 7. What of Pericles in the mean time? What

cation of the pestilence to the besieging army, by which the majority of the troops were speedily swept away.

8. Maddened by their sufferings, the Athenians now became loud in their murmurs against Pericles, whom they accused of having brought upon them at least a portion of their calamities, by involving them in the Peloponnesian war. An assembly of the people was held, in which Pericles entered upon a justification of his conduct, and exhorted them to courage and perseverance in defence of their independence.

9. The hardships to which they had been exposed by the war were, he observed, only such as he had in former addresses prepared them to expect, and as to the pestilence, it was a calamity which no human prudence could either have foreseen or averted. He reminded them that they still possessed a fleet which that of no potentate on earth could equal or cope with, and that, after the present evil should have passed away, their navy might yet enable them to acquire universal empire.

10. "What we suffer from the gods," continued he, "we should bear with patience; what from our enemies, with manly firmness; and such were the maxims of our forefathers. From unshaken fortitude in misfortune has arisen the present power of this commonwealth, together with that glory, which, if our empire, according to the lot of all earthly things, decay, shall still survive to all posterity."

11. The eloquent harangue of Pericles diminished, but did not remove, the alarm and irritation of the Athenians, and they not only dismissed him from all his offices, but imposed upon him a heavy fine. Meanwhile, domestic afflictions were combining with political anxieties and mortifications to oppress the mind of this eminent man, for the members of his family were one by one perishing by the plague.

12. Still, however, he bore up with a fortitude which was witnessed with admiration by all around him; but, at the funeral of the last of his children, his firmness at length gave way; and while he was, according to the custom of the country, placing a garland of flowers on the head of the corpse, he burst into loud lamentations, and shed a torrent of tears. It was not long before his mutable countrymen repented of their harshness towards him, and reinvested him with his civil and military authority. He soon after followed his children to the grave, falling, like them, a victim to the prevailing pestilence, (429 B. C.)

13. The concurrent testimony of the ancient writers assigns to Pericles the first place among Grecian statesmen for wisdom and eloquence. Though ambitious of power, he was temperate in its exercise; and it is creditable to his memory, that, in an age and country so little scrupulous in the shedding of blood, his long administration was as merciful and mild as it was vigorous and effective. When constrained to make war, the constant study of this eminent statesman

did he do after his return to Athens? Why was this measure unfortunate? 8. What accusation was brought against Pericles? To what did he exhort them? 9. What did he say of the hardships of the war? Of the pestilence? Of what did he remind them?

10. How did he continue in his speech? 11. What was the effect of this speech? How did they punish him? What of his domestic afflictions? 12. His fortitude? What of his being reinvested with authority? His death? 13. His character? 14. What anecdote is related of him?

was how to overcome his enemies with the least possible destruction of life, as well on their side as on his own.

14. It is related, that, when he was lying at the point of death, and while those who surrounded him were recounting his great actions, he suddenly interrupted them by expressing his surprise that they should bestow so much praise on achievements in which he had been rivalled by many others, while they omitted to mention what was his highest and peculiar honor, namely, *that no act of his had ever caused any Athenian to put on mourning.*

CHAPTER LXXXIII.

Cleon. — Nicias. — Alcibiades.



Alcibiades.

1 AFTER the death of Pericles, the war was continued without interruption for seven years longer, but with no decisive advantage to either side. During this period the Athenian councils were chiefly directed by a coarse-minded and unprincipled demagogue, named Cleon, who was at last killed in battle under the walls of Amphipolis, a Macedonian city, of which the possession was disputed by the Athenians and Lacedæmonians.

2 Cleon was succeeded in the direction of public affairs by Nicias, the leader of the aristocratical party, a man of a good but unenterprising character, and a military officer of moderate abilities. Under his auspices a treaty of peace for fifty years, commonly known by the name of the "peace of Nicias," was concluded in the tenth year of the war, (421 B. C.)

3. It was not long, however, till the contest was resumed. Offended that its allies had given up a contest undertaken for the assertion of its alleged rights, Corinth refused to be a party to the treaty of peace, and entered into a new quadruple alliance with Argos, Elis, and Mantinæa, a city of Arcadia; the ostensible object of which confederation was the defence of the Peloponnesian states against the aggressions of Athens and Sparta.



Alcibiades and the Teamster.

4 This end seemed not difficult of attainment, as fresh distrusts had arisen between the two last mentioned republics, on account of

the reluctance felt and manifested by both to give up certain places which they had bound themselves by treaty mutually to surrender.

5. The jealousies which this point excited were fanned into a violent flame by the artful measures of Alcibiades, a young Athenian, who now began to rise into political power, and whose genius and character subsequently exercised a strong influence upon the affairs of Athens.

6. Alcibiades was the son of Clinias, an Athenian of high rank. Endowed with uncommon beauty of person, and talents of the very highest order, he was, unfortunately, deficient in that unbending integrity, which is an essential element of every character truly great, and his violent passions sometimes impelled him to act in a manner which has brought disgrace on his memory.

7. Even in boyhood he exhibited remarkable proofs of the extent of his talents and the energy of his character. On one occasion, when playing with some boys of his own age in the streets of Athens, he saw a loaded wagon approach the place where he was; not wishing to be interrupted at that moment, he called to the teamster to stop. On his refusal, he threw himself in front of the horses, calling to the carter, "Drive over me if you dare!" The man stopped his horses, and Alcibiades, when he had finished his game, allowed him to proceed. He spent his youth in a very dissolute manner among the gay companions whom his high birth, his showy and prepossessing manners, and his profuse liberality, drew around him.



Alcibiades and Socrates.

8. Flattered by the homage which was paid by the one sex to his wit, and by the other to his beauty, — for we are told that the Athe-

contest resumed? 4. Why did this seem not difficult of attainment? 5. By whom were these jealousies fanned into a flame? 6. Who was Alcibiades? His person? Character?

7. What of his boyhood? What anecdote is related of him? His youth? 8. What

nian ladies vied with each other in their efforts to engage his affections, — he would, probably, have been altogether spoiled, had it not been his singular good fortune to attract, in early life, the notice and friendship of Socrates, the most illustrious of all the philosophers of antiquity.

9. This good man was unwilling that a youth possessed of so many noble qualities should be lost to virtue, and he sedulously endeavored, by his exhortations and reproofs, to wean Alcibiades from his dissipated habits, and withdraw him from the society of his profligate companions. To a certain extent the sage was successful; but although Alcibiades came to love and respect his kind monitor, and felt the full force of his excellent precepts, yet the impetuosity and recklessness of his character, the strength of his passions, and the number and variety of the allurements to which he was exposed, too often triumphed over his virtuous resolutions.

10. While still very young, Alcibiades served in the Athenian army at the siege of Potidæa. He was accompanied by Socrates, who, in one of the battles, saved his young friend's life, by coming to his assistance when he was wounded and about to be slain. This important service Alcibiades afterwards repaid by saving the life of Socrates in the flight after the battle of Delium, in which the Athenians were defeated by the Bœotians, (424 B. C.)

11. When Alcibiades began to take a part in public affairs, which he did at an unusually early age, his popular manners, his unrivalled address, and his polished and persuasive eloquence, soon obtained for him a large share of influence. At first he was favorably disposed towards Lacedæmon, with which state his family had anciently been connected by bonds of the strictest amity.

12. The Spartans, however, disliked his dissipated and luxurious habits, and still retained a resentful remembrance of a solemn renunciation which his great-grandfather had made of their friendship when they unwarrantably interfered with the Athenian affairs in the times of the Pisistratidæ. On these accounts, the Spartans rejected the advances of the young Athenian with disdain, and transacted all their affairs in Athens through the medium of his rival, Nicias.

13. Offended at this treatment, Alcibiades became as inimical to the Lacedæmonians as he had at first been friendly, and he soon convinced them that he was not one to be contemned or provoked with impunity. When, as has been already mentioned, mutual distrusts arose between Sparta and Athens respecting the fulfilment of certain stipulations contained in the treaty of peace, and Lacedæmonian ambassadors arrived in Athens fully empowered to make an amicable arrangement, Alcibiades, fearing that a friendly intercourse was about to be renewed between the two states, contrived to prevent a result so contrary to his interests and wishes.

prevented him from being spoiled by flattery? 9. What did Socrates endeavor to do? Was he successful? 10. What happened at the siege of Potidæa? How did Alcibiades repay this service? 11. What influence did he obtain? What of his disposition towards Sparta?

12. What of the feelings of the Spartans towards him? 13. Of what did he soon convince them? What of the mutual distrusts between Athens and Sparta? What did

14 The ambassadors having announced that they possessed full powers to treat on all disputed points, he privately advised them to retract this declaration, as it would be taken advantage of by the popular assembly to extort conditions unfavorable to Lacedæmon, and he promised that, if they followed his advice, he would support, instead of opposing their demands.

15. The ambassadors were weak enough to do as he recommended, and they had no sooner stated that their powers were limited, than, to their unspeakable consternation, their pretended friend attacked them in a furious manner, charging them with dishonesty and falsehood, while he artfully availed himself of the incident to animate the assembly against Sparta.

16. The Athenians were filled with indignation at what had occurred, and were on the point of dissolving the alliance with Lacedæmon, when the shock of an earthquake caused a sudden adjournment of the assembly till the following day.

17. When the people reassembled, Nicias, perceiving that they were now willing to listen to more moderate counsels, proposed that, before adopting any measure hostile to Lacedæmon, they should send an embassy thither to endeavor to bring about a reconciliation. This was agreed to; but, at the artful suggestion of Alcibiades, the ambassadors were directed to insist on such preliminary conditions as he well knew the Spartans would never grant.

18. The result justified his anticipations; the ambassadors returned without having been able to effect anything, and the Athenians immediately formed an offensive and defensive league with the recently formed confederacy, or quadruple alliance, of which Argos was the head. On the accession of Athens to this party, Corinth immediately seceded from it, in order to renew the connection formerly held with Lacedæmon.

19. The Peloponnesian war was then renewed, (419 B. C.)—languidly at first, but ere long with increased vigor and ferocity. Many bloody battles were fought, numberless deeds of cruelty were committed, and the Grecian states were involved for many years in confusion and suffering, by a war undertaken almost without a cause, and persevered in without one reasonable object.

CHAPTER LXXXIV.

Flight of Alcibiades.

L ALCIBIADES had now acquired the undisputed lead in public affairs, and, elated with his success, he set no bounds to his taste for

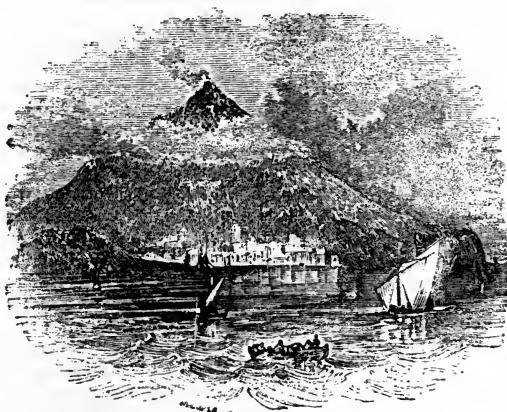
Alcibiades contrive to do? 14. What did he advise the ambassadors to do? 15. What was the result? 16. What of the feelings of the Athenians? 17. What was proposed by Nicias on the following day? Was this agreed to? What was suggested by Alcibiades? 18. What was the result? What league did the Athenians form? What did Corinth immediately do? 19. The Peloponnesian war?

LXXXIV. — 1. What of the luxury of Alcibiades? His dress? 2. How was he regarded

luxury and magnificence. In imitation of the effeminacy of oriental manners, he wore a robe of purple with a flowing train, and when he personally took a part in the wars, he carried a shield of gold, on which was represented a Cupid armed with a thunderbolt.

2. The wiser portion of the community observed with regret his excessive love of display, and his unbridled arrogance and licentiousness; but the giddy multitude admired his splendid talents and lofty bearing, while they were confirmed in their favorable disposition towards him by the feasts, games, and spectacles to which he treated them.

3. Not contented with all the power and distinction he had gained, Alcibiades soon became desirous of adding to his fame by the achievement of foreign conquest. Knowing that the Athenians had long wished to extend their authority over Sicily, he proposed an expedi-



Syracuse, in Sicily.

tion for the subjugation of that large and important island. They entered warmly into his views, and notwithstanding the earnest dissuasion of Nicias, fitted out a large fleet, collected a strong military force, and appointed Alcibiades, Nicias, and another officer named Lamachus, as joint commanders of the Sicilian expedition.

4. The armament was nearly ready to set sail, when an incident occurred, of little importance in itself, but productive ultimately of very serious consequences. One night almost all the statues of the god Mercury, which were very numerous in Athens, were mutilated or thrown down by some unknown individuals, and the enemies of Alcibiades took advantage of the circumstance to accuse him, and some of his dissolute companions, of having committed the sacrilegious outrage in a drunken frolic.

by the wise? By the multitude? 3. What expedition did Alcibiades propose? What of the force fitted out? 4. What incident occurred at this time? Who was accused of

5. The people, shocked at the impiety of the act, and believing the accusers of Alcibiades the more readily on account of his openly irregular habits, made immediate preparations for bringing him to trial. Finding the army, however, determined to support its general, they were afraid to proceed, and directed him to set sail for Sicily, promising to postpone the trial till his return. He insisted on being tried immediately, but this was obstinately refused.

6. As soon as he had put to sea, his enemies renewed their outcries, and redoubled their activity. They alarmed the public mind by circulating rumors of plots formed by Alcibiades for the subversion of the constitution, and in proof they brought forward some of his slaves, who asserted that he and his wild companions had, on one occasion, impiously profaned the Eleusinian mysteries, by mimicking the secret rites of the worship of Ceres.

7. The popular mind was gradually wrought up to the highest pitch of excitement. Many of the friends of Alcibiades were cruelly put to death, and he himself was recalled to stand his trial. When the summons reached him, the army had newly arrived in Sicily; but instead of obeying the call, he fled to Argos, and afterwards to Sparta, in which latter city, notwithstanding the former hostility between them, he was received with honorable welcome, and his offered services gladly accepted.

8. When in Sparta, he exhibited a remarkable proof of self-command. Aware of the simple and self-denying mode in which the Lacedæmonians lived, he laid aside his effeminate manners and rich attire, and affected so much gravity of deportment, and plainness of dress, that the Spartans could hardly believe him to be the once sprightly and voluptuous Alcibiades. He shaved his head, restricted his diet to the coarse bread and disagreeable black broth of the public tables, and made himself conspicuous for his austerity, even among the rigid countrymen of Lycurgus. His speech also became a mode of that laconic style for which the country was remarkable.

9. Meanwhile, in Athens, sentence of death was passed upon him, his goods were confiscated, and the priests were ordered to imprecate curses upon his head. But the Athenians by-and-by found reason to regret that they had resorted to such harsh measures against their ablest chief. Guided by the counsels of Alcibiades, the Spartans adopted measures which not only produced the disastrous failure of the Sicilian expedition, but caused also the revolt of several of the Athenian dependencies in Asia Minor, and the islands of the Ægean.

10. Alcibiades himself passed over into Ionia to encourage its cities to throw off the yoke of Athens, and he likewise, through Tissaphernes, the satrap of Lydia, negotiated an alliance between Persia and Lacedæmon.

11. In his absence, a strong party was formed against him among

having committed the outrage? 5. What was immediately done by the people? Why was the trial postponed? 6. What took place when he had put to sea? What charge was brought against him by his slaves? 7. What was the effect of these charges? Where did Alcibiades fly? 8. What of his conduct in Sparta? 9. What in the meanwhile was done at Athens? What had the Athenians soon reason to regret? Why? 10. What did Alcibiades do in the cities of Ionia? What did he effect by means of Tissaphernes? 11. What happened during his absence? To what country did he fly?

the Spartan nobility, headed by King Agis, and orders were secretly transmitted to the Lacedæmonian general in Ionia, to put him to death. But, having received a hint of what was in agitation, he fled from the camp, and sought refuge in Lydia, where his lively wit and engaging manners soon rendered him a favorite with Tissaphernes.

CHAPTER LXXXV.

Discord at Athens.—Recall of Alcibiades.—His second Disgrace.—His Death.

1. WHILE these events were taking place, Athens, as was usual in the absence of a vigorous head, was torn by internal discords, and, in the twentieth year of the war, (411 B. C.,) the aristocratical faction succeeded in overthrowing the democratical government, and establishing a council of four hundred individuals to administer the affairs of the state, with the power of convoking an assembly of five thousand of the principal citizens for advice and assistance in any emergency.

2. These four hundred tyrants, as they were popularly called, were no sooner invested with authority, than they annihilated every remaining portion of the free institutions of Athens. They behaved with the greatest insolence and severity towards the people, and endeavored to confirm and perpetuate their usurped power, by raising a body of mercenary troops in the islands of the Ægean, for the purpose of over-awing and enslaving their fellow-citizens.

3. The Athenian army was at this period in the island of Samos, whither it had retired after an expedition against the revolted cities of Asia Minor. When intelligence arrived of the revolution in Athens, and the tyrannical proceedings of the oligarchical faction, the soldiers indignantly refused to obey the new government, and sent an invitation to Alcibiades to return among them, and assist in reëstablishing the democratical constitution.

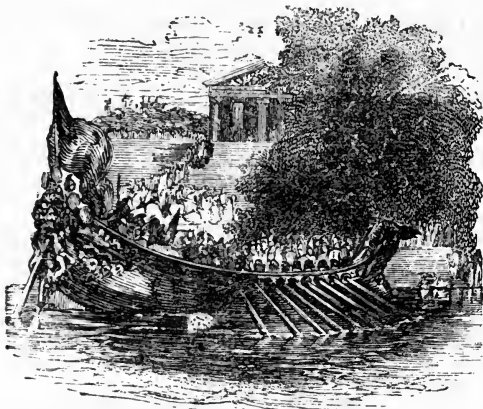
4. He obeyed the call, and as soon as he arrived in Samos, the troops elected him their general. He then sent a message to Athens, commanding the four hundred tyrants to divest themselves immediately of their unconstitutional authority, if they wished to avoid deposition and death at his hands.

5. This message reached Athens at the time of the greatest confusion and alarm. The four hundred tyrants had quarrelled among themselves, and were about to appeal to the sword; the island of Eubœa, from which Athens had for some time been principally supplied with provisions, had revolted, and the fleet which had been sent to reduce it had been destroyed by the Lacedæmonians, so that

LXXXV. — 1. What was now taking place at Athens? What of the council of four hundred? 2. What of the behavior of the council? 3. Where was the Athenian army at this period? What did they refuse to do? What invitation did they send to Alcibiades? 4. Did he accept? What message did he send to Athens? 5. In what state was Athens? What had the four hundred tyrants done? The island of Eubœa?

the coast of Attica, and the port of Athens itself, were now without defence.

6. In these distressing circumstances, the people, roused to desperation, rose upon their oppressors, overturned the government of the four hundred, after an existence of only a few months, and reëstablished their ancient institutions. Alcibiades was now recalled; but before revisiting Athens, he was desirous of performing some brilliant military exploit, which might obliterate the recollection of his late connection with the Spartans, and give his return an air of triumph.



Return of Alcibiades.

7. He accordingly joined the Athenian fleet, then stationed at the entrance of the Hellespont, and soon obtained several important victories over the Lacedæmonians, both by sea and land. He then returned to Athens, where he was received with transports of joy. Chaplets of flowers were showered upon his head, and amidst the most enthusiastic acclamations he proceeded to the place of assembly, where he addressed the people in a speech of such eloquence and power, that, at its conclusion, a crown of gold was placed upon his brows, and he was invested with the supreme command of the Athenian forces, both naval and military. His forfeited property was restored, and the priests were directed to revoke the curses which had formerly been pronounced upon him.

8. This popularity of Alcibiades was not of long continuance. Many of the dependencies of Athens being in a state of insurrection, he assumed the command of an armament intended for their reduction.

The Athenian fleet? 6. What did the people do in these circumstances? The recall of Alcibiades? What did he wish to do before his return? 7. What did he therefore do? What of his return to Athens?

8. What prevented the popularity of Alcibiades from continuing? 9. Of what was

But circumstances arose which obliged him to leave the fleet for a short time in charge of one of his officers, named Antiochus, who, in despite of express orders to the contrary, gave battle to the Lacedæmonians during the absence of the commander-in-chief, and was defeated.

9. When intelligence of this action reached Athens, a violent clamor was raised against Alcibiades; he was accused of having neglected his duty, and received a second dismissal from all his offices. On hearing of this, he quitted the fleet, and, retiring to a fortress he had built in the Chersonesus of Thrace, he collected around him a band of military adventurers, with whose assistance he carried on a predatory warfare against the neighboring Thracian tribes. The fallen pupil of Socrates became, in short, a brigand and a pirate.

10. Alcibiades did not long survive his second disgrace with his countrymen. Finding his Thracian residence insecure, on account of the increasing power of his Lacedæmonian enemies, he crossed the Hellespont and settled in Bithynia, a country on the Asiatic side of the Propontis. Being there attacked and plundered by the Thracians, he proceeded into Phrygia, and placed himself under the protection of Pharnabazus, the Persian satrap of that province.

11. But even thither the unfortunate chief was followed by the unrelenting hatred of the Lacedæmonians, who privately urged Pharnabazus to put him to death. The perfidious Persian, desirous of gaining their favor, complied with their wishes, and appointed two of his own relations to murder a man whom he had promised to protect.

12. Alcibiades was living at this time in a small country village, when, one night, the assassins surrounded his house and set it on fire. Being awakened by the burning, he immediately guessed the truth, and, hastily wrapping his robe round his left hand, and grasping his dagger in his right, he sprang through the flames, and reached the open air in safety.

13. So great was his fame for personal strength and valor, that none of his assailants durst withstand his attack, or endeavor to oppose his passage, but, retiring to a distance, they slew him with a shower of arrows. Timandra, who had been the companion of Alcibiades in all his latter wanderings, was left alone to dress his dead body and perform his funeral obsequies. Thus perished, about the fortieth year of his age, (403 B. C.,) one of the ablest men that Greece ever produced.

14. Distinguished alike as a warrior, an orator, and a statesman, and in his nature noble and generous, Alcibiades would have been truly worthy of our admiration if he had possessed probity; but his want of principle, and his unruly passions, led him to commit many grievous errors, which contributed not a little to produce or aggravate those calamities which finally overtook him.

15. About the time of the death of Alcibiades, Athens ceased to be

he accused? What became of him afterwards? 10. To what different countries did he wander? 11. What was Pharnabazus incited by the Lacedæmonians to do? Did he comply? 12. Where was Alcibiades living? Describe the mode of his death? 13. What of Timandra? 14. What of the character of Alcibiades?

15. What of Athens about the time of his death? What had been the success of the

an independent state. His countrymen had continued the war after his retirement, but without success. The Lacedæmonians were now commanded by an able officer named Lysander, who, after taking by storm the important stronghold of Lampsacus, attacked and totally destroyed the Athenian fleet as it was advancing for the relief of the place.

16. A very able and excellent Athenian, who bore the illustrious name of Conon, and was a descendant of Miltiades, was the commander in this unfortunate affair, which took place off Ægospotomas, on the opposite side of the Hellespont from Lampsacus, (405 B. C.)

17. Having thus obtained the undisputed command of the sea, Lysander easily reduced those cities on the coasts of Thrace and Asia Minor, and those islands of the Ægean, which still acknowledged the supremacy of Athens. Having thus stripped that once lordly state of all its dependencies, he proceeded to blockade the city of Athens itself.

18. The Athenians made a heroic defence, but, after a lengthened siege, during which they suffered all the horrors of famine, they were at length obliged to surrender on such conditions as their enemies thought fit to impose, (404 B. C.) The Spartans demanded that the fortifications of Piræus, and the long walls which connected it with the city, should be demolished; that the Athenians should relinquish all pretensions to authority over their former tributaries, recall the exiled partisans of the four hundred tyrants, acknowledge the supremacy of Sparta, and follow its commanders in time of war; and, finally, that they should adopt such a political constitution as should meet the approbation of the Lacedæmonians.

19. Thus sank the power of Athens, which had so long been the leading state of Greece, and thus terminated the Peloponnesian war, in which the Grecian communities had been so long engaged, to little other purpose than to waste the strength and exhaust the resources of their common country.

CHAPTER LXXXVI.

Origin of the Drama.—Dramatists of the Third Period.

1. THE origin of theatrical representations has been traced to the Grecian custom of celebrating, in the grape season, the praises of Bacchus, the god of wine, by joyous dances, and the chanting of hymns—a species of festivity perhaps akin to some of the ceremonies which attend the “harvest home” in many modern countries.

2. By way of varying the hymns, or *Dithyrambs*, as they were called, an ingenious man, named Thespis, and from whom theatrical

war? Who was the Spartan general? What town had he taken? What of the Athenian fleet? 16. What of Conon? 17. What did Lysander next do? 18. What of the blockade of Athens? What condition did the Spartans impose?

LXXXVI.—1. To what has the origin of theatrical representations been traced?

performers are still called Thespians, originated a custom of introducing a single speaker, whose duty it was to amuse the company with recitations.

3. Thespis was a native of Icaria, in Attica, and lived in the early part of the sixth century before the Christian era. He also contrived a rude movable car, on which his performers went through their exhibitions in various places.

4. The car was the first form of the stage; the single reciter was the first kind of actor; the persons who sang the hymns or choruses, although unknown to the modern theatre, continued ever afterwards to be an essential part of that of Greece, under the appellation of the *chorus*; their duty being to stand by during the performance, and make explanatory comments on what was passing.

5. The car of Thespis was soon exchanged for a fixed stage in the temple of Bacchus; a second reciter was introduced; masks, dresses, and scenery, were used; and in a wonderfully short space of time from the rise of Thespis, entertainments of this nature had assumed something like a dramatic form.

6. Originally, the incidents represented were chiefly selected from the fabulous and poetical history of early Greece. The ancient theatres were constructed on a very extensive scale, and differed in many respects from the places on which the same appellation is bestowed in modern times.

7. Instead of consisting of a covered edifice, in which a limited audience assemble for a few hours in the evening, the Grecian theatre was a large area, enclosed with a wall, but open above, in which almost the entire population passed the whole day, during the celebration of the festivals of Bacchus, in witnessing the representation of a series of dramatic pieces.

8. The site chosen for the theatre was generally the slope of a hill, that the natural inclination of the ground might enable the occupants of the successive tiers of seats to see the performers on the stage without obstruction. The enclosure sometimes comprehended so large a space, that it could accommodate from twenty to thirty thousand persons. Behind the scenes there was a double portico, to which the audience were at liberty to resort for shelter when it rained.

9. The theatre was opened in the morning, and the people brought with them cushions to sit on, and a supply of provisions that they might not need to quit their places for the purpose of procuring refreshments during the performance. The daily entertainments consisted of a succession of four plays — three tragedies and a comedy — and at the conclusion of the representation, certain judges decided on the relative merits of the pieces brought forward, and awarded the dramatic prize to the favorite of the day.

10. The emulation excited by these public awards of honor, led to

2. What custom was originated by Thespis? 3. What of Thespis? What did he contrive? 4. What was the car that he invented? The single reciter? The singer?

5. What improvements were soon made? 6. What were the incidents usually selected? 7. How were ancient theatres constructed? 8. What of the site chosen? How many persons would the enclosure hold? Where did the audience resort when it rained? 9. At what time did the theatre open? What did the people bring with them? Of what did the entertainments consist? 10. What did emulation lead to? How many plays

the production of dramatic compositions in great numbers throughout Greece, and particularly at Athens. The theatre of that city, we are told, at one period possessed no less than two hundred and fifty tragedies of the first class, and five hundred of the second, together with an equally numerous collection of comedies and satirical farces.

11. Very little is known respecting the personal history of the first Greek dramatists. Phrynicus, to whom is attributed the invention of the theatric mask, was a pupil of Thespis, and a contemporary of Chœrilus, the first dramatic poet whose plays were acted on a fixed stage.

12. About the same period flourished Pratinus, the inventor of what is called the *satyric* drama, from the circumstances that the choruses introduced into it were chiefly satyrs. But the first Grecian dramatist of eminence was Æschylus.

13. This writer was a native of Eleusis, a city of Attica, and was born in the year 525 B. C. The numerous and important improvements which he effected on the Athenian theatre, and the force and dignity of his tragic compositions, elevated and refined the infant drama, and justly entitled him to the honorable designation of "the father of tragedy."

14. After enjoying undisturbed possession of the dramatic throne till his fifty-sixth year, Æschylus was defeated in a theatrical contest by Sophocles, a young competitor of great merit and genius. Unable to endure the mortification of seeing the works of his rival preferred to his own, the elder bard withdrew from Athens and passed into Sicily, where he was received with welcome by Hiero, King of Syracuse, at whose court the lyrical poets Simonides and Pindar, and the comic writer Epicharmus, were then residing. Æschylus died at Gela, in Sicily, in the sixty-ninth year of his age, (456 B. C.)

15. A singular account is given of the manner of his death. It is said that, while he was one day walking, bareheaded, in the fields, an eagle, mistaking his bald head for a stone, let fall a tortoise upon it, by which he was killed on the spot. The inhabitants of Gela buried Æschylus with much pomp, and erected a monument over his grave.

16. Of nearly one hundred dramas composed by Æschylus, only seven have been preserved. His works are characterized by a boldness and originality which have seldom been rivalled; though it must be admitted, that, in endeavoring to be concise and forcible, he occasionally becomes abrupt and obscure, and that his language, although generally grand and sublime, is often of a bombastic character.

did the theatre of Athens possess? 11. What is known of the first Greek dramatists? What of Phrynicus? 12. Pratinus? 13. What of Æschylus? 14. By whom was he defeated in a theatrical contest? Where did he go? His death? 15. What account is given of his death? What of his burial? 16. How many of his works have been preserved? What of his works?

CHAPTER LXXAVII.

Dramatists, continued.

1 SOPHOCLES, the successful rival of Æschylus, was born at Σόλωνος, in the vicinity of Athens, about the year 497 B. C. His father, Sophilus, although a blacksmith by trade, appears to have been a person of some consequence, and in the enjoyment of easy circumstances. Sophocles received from him a good education, and was early distinguished for the rapidity of his progress in his studies.

2. He had attained his sixteenth year at the time of the memorable sea-fight near Salamis, and was selected, on account of his personal beauty and skill in music, to lead the chorus of noble youths who sang and danced round the trophy erected by the Greeks in commemoration of that victory.

3. The dramatic achievements of Æschylus had early excited the admiration and awakened the ambition of Sophocles, and on his arrival at manhood he bent all the energies of his mind to the composition of tragic poetry. After spending a considerable period in preparation, he at length, in his twenty-eighth year, ventured to compete with Æschylus for the dramatic prize.

4. Encouraged by the decision of the judges in his favor, Sophocles continued to write for the stage, and is said to have produced no less than one hundred and twenty tragedies, only seven of which have come down to modern times. He also composed a number of elegiac and lyrical poems, and a prose work on dramatic poetry.

5. Sophocles was a warrior and a politician as well as a poet. He served under Pericles in the Lacedæmonian war, and was afterwards associated with him in the command of an army, sent by the Athenians against the island of Samos. He led the forces which captured Anæa, an Ionian city, not far from Samos; and after his return from his military campaigns, his grateful countrymen elected him archon, or chief magistrate.

6. His popularity suffered no diminution during the remainder of his long life. As often as he appeared in the theatre, which he always did when any of his pieces were to be performed, he was greeted with the enthusiastic plaudits of the audience, and the theatrical judges twenty times conferred upon him the crown of victory. He was not, however, without his share of afflictions.

7. When he had reached an advanced age, his undutiful children, impelled by a desire to obtain immediate possession of his property, affected to believe that he had fallen into a state of mental imbecility, and applied to the courts of law for authority to deprive him of the

LXXXVII. — 1. What of Sophocles? His father? The education of Sophocles? 2. For what purpose was he selected, at the victory of Salamis? 3. What effect had the example of Æschylus upon him? What did he do, on his arrival at manhood? 4. How many tragedies did he produce? How many now exist? What other works did he compose? 5. What of Sophocles as a warrior? 6. What of his popularity during life? What happened when he appeared in the theatre? 7. How did his children attempt

management of his affairs. But Sophocles found it no difficult task to prove, that, although he was old, his mind was still unimpaired.

8. He produced and read in open court the tragedy of *Cedipus Coloneus*, which he had just composed, and then asked whether a person in a state of dotage could produce such a work. The judges, filled with admiration of his talents, not only refused the application of his children, but censured them severely for their base and unfilial attempt.

9. Although Sophocles received many invitations to visit foreign countries, his attachment to his native land was so strong, that he never could make up his mind to quit it, even for a time. He died at Athens in his ninetieth year, (407 B. C.) According to the common account, his death was occasioned by the excess of his joy at obtaining the prize for a play which he had brought forward even at that very advanced age.

10. At the period of his decease, Athens was besieged by the Lacedæmonians; and so high was the respect in which the poetic abilities of Sophocles were held even by that rigid people, that their general, Lysander, granted an armistice until his funeral obsequies should be performed. The voice of his contemporaries and of all succeeding ages has assigned to Sophocles the first rank as a tragic poet. His countrymen, who admired him for his splendid talents not more than they loved him for his mild, amiable, and upright character, erected a sumptuous monument to his memory.

11. Euripides, another celebrated tragic poet, was born at Salamis, on the very day of the great naval conflict between the Greeks and Persians near that island. His father, Mnesarchus, appears to have been of respectable rank, and we are expressly told that his mother, Clito, was nobly born, although the comic poet Aristophanes asserts, in one of his plays, that she was a vender of pot-herbs.

12. It is possible that in the general distress occasioned by the Persian invasion of the Athenian territory, the parents of Euripides might be obliged to follow an humble occupation in order to gain a livelihood; but if this was the case, it can only have been for a short period, since they were certainly able to bestow upon their son such an education as, in those days, none but persons in affluent circumstances could do.

13. The Delphic oracle having predicted that Euripides would become an object of general admiration, and be crowned with the victor's wreath, his parents imagined that he was destined to excel in gymnastic contests. But while they were, on this account, at much pains to have him well trained in athletic exercises, they did not neglect the cultivation of his mind.

14. He had the celebrated Anaxagoras for his teacher of philosophy, and Prodicus, an accomplished rhetorician, gave him lessons in oratory

to gain possession of his property? 8. How did he foil them? 9. Did Sophocles ever leave his native country? At what age did he die? What was said to be the cause of his death? 10. How did the Lacedæmonians testify their respect for his abilities? His countrymen?

11. What of Euripides? His father and mother? 12. The education of Euripides? 13. What had been predicted of him by the Delphic oracle? What did his parents imagine was the meaning of this prediction? 14. Who were his teachers? In what

He also studied music and painting, particularly the latter, in which he attained very considerable eminence.

15. When Euripides had reached an age at which he became his own master, he abandoned the exercise of the gymnasium, for which he appears never to have had much relish, and applied himself with more ardor than ever to his favorite philosophical and literary studies.

16. Warned, however, by the fate of his teacher, Anaxagoras, who was banished from Athens for promulgating opinions subversive of the established religion, he prudently resolved to adopt a profession less dangerous than that of correcting popular errors, and accordingly began, in his eighteenth year, to write for the stage.

17. From this period, until he quitted Athens for Macedonia, in his seventy-second year, he continued his dramatic labors, and wrote seventy-five, or, as some affirm, ninety-two plays. He composed many of his tragedies in a gloomy cave in his native island of Salamis, to which he, from time to time, retired for that purpose from the noise and bustle of Athens.

18. He wrote slowly, on account of the infinite pains he took to polish his works; and it is related, that, having once mentioned his having taken three days to compose three verses, a brother poet boasted of having written a hundred in as brief a space. "That may be," replied Euripides; "but you ought to remember that your verses are destined to perish as quickly as they are composed, while mine are intended to last forever."

19. In his seventy-second year Euripides accepted an invitation from Archilaus, King of Macedon, and repaired to the court of that prince, who had drawn around him many other eminent men from the republics of Greece. Thus, by his journey to Macedon, Euripides had the pleasure of living in the society of Zeuxis, a celebrated painter; Timotheus, a skillful musician; Agatho, an able tragic writer; and many other men of note and ability.

20. Euripides died at the court of Macedon, in the seventy-fifth year of his age, and the third of his residence in that country, (405 B. C.) The manner of his death is uncertain, but the vulgar account is, that he was torn in pieces by King Archilaus' hounds while walking in a wood. The Macedonian monarch gave his remains a pompous funeral, and erected a monument to his memory.

21. The dramatic compositions of Euripides have less of sublimity, but more of tenderness, than those of Æschylus and Sophocles. They are justly admired for the moral and philosophical sentiments with which they abound, as well as for the exquisite beauty of their versification; but Euripides has been blamed for want of skill in the formation of his plots, and the Athenians thought they discovered impiety in some of his expressions. He twice married, and in both instances, unhappily, which probably led to that severe treatment of

art did he acquire eminence? 15. To what studies did Euripides apply himself on coming of age? 16. What had been the fate of his teacher Anaxagoras? What profession did he adopt? How many plays is he said to have composed? Where did he compose many of them? 18. What anecdote is related of his slowness in writing? 19. What invitation did he accept? In whose society did he live? 20. What of his death? 21. What may be said of the dramatic compositions of Euripides? His marriages? What gave rise to his being called the "woman-hater"? 22. What was the origin of

the female sex in his works, whence he is denominated the “woman-nater.”

22. As tragedy took its rise from the dithyrambic verses sung at the feasts of Bacchus, so comedy sprang from the phallic hymn which was chanted by the processions of worshippers during the same festivals.

23. The earliest comic performances were little else than mere mountebank exhibitions. Susurion, who is generally referred to as the first comedian, was a person who wandered through the villages of Attica with a company of buffoons, reciting ludicrous compositions on a temporary stage.

24. Epicharmus, a native of the island of Ceos, but who spent the greater portion of his life in Sicily, whither he was carried by his parents when only three months old, is generally believed to have been the first comic poet. He flourished about the middle of the fifth century before Christ, and composed fifty-two comedies, all of which have perished.

25. For alluding disrespectfully to the wife of Hiero, King of Syracuse, in one of his plays, he was banished from Sicily. He lived till he was between ninety and a hundred years of age. Contemporary with Epicharmus lived Cratinus and Eupolis, natives of Athens, both of whom composed many comedies. None of these have been preserved.

26. Aristophanes, the most celebrated of the comic poets of Greece, was a native of Athens. The date of his birth is uncertain, but it is known that he brought forward his first comedy in the fourth year of the Peloponnesian war, (427 B. C.) He enjoyed a very large share of popularity, and continued for many years to write successfully for the stage. His plays, like those of the other early comic poets, consist of caricatured and ludicrous representations of living men and manners. Seventeen only, out of fifty-four plays composed by him are now extant.

CHAPTER LXXXVIII

Poets and Historians of the Third Period.

1. THE most celebrated poet of this period, exclusive of the distinguished dramatists already mentioned, was Pindar, whose lyrical compositions have been the objects of general admiration, both in ancient and modern times. He was a native of Cynoscephalæ, near Thebes, the capital of Bœotia, and is believed to have been born about the year 520 B. C.

2. The first poetical efforts of Pindar were not appreciated by his countrymen, the Bœotians, but the rest of Greece hastened to testify its admiration of his genius. Hiero, King of Syracuse, and Theron,

comedy? What of the early comic performances? What of Susurion? 24. Epicharmus? 25. For what reason was he banished? His death? What of Cratinus and Eupolis? 26. What of Aristophanes? His popularity? Of what do his plays consist? How many are now extant?

LXXXVIII. — 1. What of Pindar? 2. His first efforts? 3. What did the Delphic

King of Agrigentum, bestowed upon him their friendship and patronage; and princes and states vied with each other in rendering him honor.

3. The Delphic oracle ordered a seat to be placed for him in the temple of Apollo, where he might sing the verses which he composed in praise of that god. The oracle further directed that a portion of the first fruits offered in the temple should be set apart for his use.

4. Having given offence to his countrymen, by speaking of the Athenians in very laudatory terms in one of his poems, they imposed upon him a considerable fine. But the Athenians did not allow him to be a loser on their account, for they immediately presented him with a sum of money double in amount to the fine.

5. Pindar died suddenly, in his fifty-fifth year, while sitting in the public theatre. The respect in which he had been held while living, was only increased by his decease. Such was the veneration with which his memory was regarded, that, when the Lacedæmonians took and destroyed Thebes, they spared the house and family of Pindar, as did also Alexander the Great, when he, at a later period, captured the same city.

6. The lyrics of Pindar abound in moral and elevating sentiments, while they are characterized by so much originality of thought and vigor of expression, that he is justly regarded as the first lyrical poet of Greece. Many of his compositions have, unfortunately, been lost; all that are still extant being four books of odes in celebration of the victors at the Olympian, Pythian, Nemæan, and Isthmian games.

7. The fifth century before the Christian era is remarkable as that in which historical writing took its rise. The fanciful and often purely fabulous compositions of the poet, and the uncertain voice of tradition, were, previous to this period, the only records of the past with the exception of the Sacred Writings.

8. Herodotus, the first Greek historian, was born at Halicarnassus one of the Dorian Greek cities of Asia Minor, in the year 484 B. C. After his arrival at manhood, he removed to Samos, where the prevailing dialect was that elegant Ionic in which the poems of Homer are composed, and of this Herodotus soon became so complete a master, that his productions are said to exhibit it in greater perfection than any others.

9. Having formed a design of writing history, Herodotus travelled for materials into Egypt and Italy, besides various parts of Asia; and in this manner acquired much valuable information respecting nations previously little known, and manners and customs never before described.

10. After composing an account of all he had seen and learnt, in nine books, he read parts of it to the Greeks assembled at the Olympic games, and thus obtained a wider and more immediate fame than could otherwise have been acquired, in times so deficient in the means of

oracle order for him? 4. How did he give offence to his countrymen? Did the Athenians allow him to be a sufferer on their account? 5. His death? What of the respect paid to his memory? 6. What may be said of his poetry? How many of his compositions are still extant?

7. When did historical writing take its rise? What had previously been the only record of the past? 8. What of Herodotus? His removal to Samos? 9. Where did Herodotus travel? What information did he gain? 10. How did the Greeks become acquainted with his works? For what are we indebted to Herodotus? His life and death?

multiplying copies of literary works. To Herodotus we owe what knowledge we now possess of a large and important part of ancient history. He is supposed to have passed the latter part of his life at Thurium, a city of Magna Græcia, and to have died there when upwards of seventy years old, (413 B. C.)

11. Thucydides, another able Greek historian, was born at Athens in the year 470 B. C. His father, Olorus, was one of the noblest and wealthiest citizens of Athens, and claimed to be a descendant of the kings of Thrace. Thucydides received an excellent education, Anaxagoras having been his instructor in philosophy, and a noted rhetorician, named Antiphon, his teacher of oratory.

12. When about fifteen years of age he accompanied his father to the Olympic festival, where, hearing Herodotus recite a portion of his history amidst the applauses of the assembled Greeks, he was so strongly animated with a desire of emulating the admired historian, that he burst into tears. Herodotus chanced to perceive this, and, it is said, congratulated the father of Thucydides on possessing a son who, at so early an age, manifested so ardent a love of letters.

13. From this time Thucydides never ceased to regard the composition of history as the chief object of his ambition. On the breaking out of the Peloponnesian war, (431 B. C.,) rightly believing that a series of important events was commencing, which would furnish ample materials for an interesting history, he began to take notes of all that occurred, and continued this practice during a greater part of that lengthened contest. From these notes he afterwards formed an admirable and highly finished historical work.

14. In the early part of the struggle, Thucydides resided in Athens, and personally witnessed the ravages of the pestilence, of which he has given a most graphic and striking account. He afterwards removed to Thasos, an island in the Ægean, not far from the coast of Thrace, the land of his ancestors, where he possessed large estates and some valuable gold mines. He subsequently travelled, and is supposed to have died about 410 B. C.

15. His history, which is written in the Attic dialect, consists of eight books, and is much admired for its bold and animated descriptions, its scrupulous adherence to truth, and the spirit of impartiality and candor which pervades the whole narration.

CHAPTER LXXXIX.

Philosophers of the Third Period.

1 THE two original schools of Grecian philosophy, the Ionic, founded by Thales, and the Italic, founded by Pythagoras, were,

11. What of Thucydides? His father? His education? 12. What happened at the Olympic games? 13. What did Thucydides regard as the chief object of his ambition? What did he do at the breaking out of the Peloponnesian war? What was the result of this practice? 14. Where did Thucydides reside during the early part of the war? To what place did he afterwards remove? In what year is he supposed to have died? 15. What of his history?

during the period that now falls under review, the parents of several others, respectively named the *Socratic*, the *Eleatic*, and the *Horacitean*. The two last mentioned were modifications of the Italic; the first sprang from the school of Thales, in the doctrines of which its founder, Socrates, was initiated by his preceptors, *Anaxagoras* and *Archelaus*, pupils of Thales himself.

2 The originator of the Eleatic sect was *Xenophanes*, a native of *Colophon*, one of the cities of Ionia. He lived to the great age of one hundred years. The time of his death is uncertain, but it is supposed to have been about the middle of the fifth century B. C. He at first professed the *Pythagorean* philosophy, but he afterwards blended it with so many opinions of his own, that he came to be regarded as the founder of a new school.

3. As none of his writings have been preserved, some uncertainty exists respecting the precise nature of his philosophical system. It is, however, believed that he taught the eternity of the universe, asserting that if there had ever been a time at which nothing existed, nothing could ever have existed. He is further supposed to have held that there is one God, incorporeal, eternal, intelligent, and all-pervading, and that in the universe there are innumerable worlds.

4. *Parmenides*, a disciple of *Xenophanes*, and his successor in his philosophical school, was born at *Elea*, in the early part of the fifth century B. C. Like his master, *Xenophanes*, he believed in the eternity of the universe, and in the existence of an all-pervading and animating principle, which he called God. He taught that the earth is of a spherical form, and placed in the centre of the universe; that there are two elements, fire and earth; and that all things, animate and inanimate, have been produced by the action of the former upon the latter.

5. *Zeno*, commonly called "the *Eleatic*," to distinguish him from the philosopher of the same name who originated the sect of the *Stoics*, was a native of *Elea*, and a scholar of *Parmenides*, whom he afterwards succeeded as a teacher of the *Eleatic* philosophy. He was a zealous assertor of popular rights, and is said to have been put to death with the most cruel torments by the *tyrant* of his native city, for having formed a conspiracy against his authority.

6. None of his writings have been preserved, but it is believed that his philosophical opinions differed but little from those of his predecessors in the same school. He taught, that nature does not admit of a vacuum; that there are four elements, namely, heat, moisture, cold, and dryness; that man's body is formed of earth, and his soul of an equal mixture of the four elements.

7. He was an able logician, and loved to display his dialectic powers, by supporting, indifferently, either side of a question, so that

LXXXIX. — 1. What of the two schools of Grecian philosophy? What schools sprang from these? 2. Who was the originator of the *Eleatic* sect? What of *Xenophanes*? His philosophy? 3. What is he supposed, however, to have taught and believed?

4. Who was *Parmenides*? In what did he believe? What did he teach? 5. What of *Zeno*, "the *Eleatic*?" What caused his death? 6. What did he believe? What did he teach? 7. What of him as a logician? What did he deny according to *Seneca*?

doubts exist as to his real opinions on some subjects. He denied the possibility of motion, and, according to Seneca, went so far as even to call in question the existence of the material world.

8. Zeno had a disciple, named Leucippus, who was the originator of what is called the *atomic theory*, which was afterwards extended and improved by Democritus. Leucippus asserted that all things are composed of very minute, indivisible atoms, which possess in themselves the principle of motion, but that the universe was formed in consequence of these atoms falling into a vacuum.

9. Heraclitus, called the "crying philosopher," and founder of a sect called, from his own name, Heracliteans, was a native of Ephesus, in Ionia, and flourished in the early part of the fifth century B. C. He was so much respected for his wisdom, that his fellow-citizens requested him to become their ruler. He refused to do so, alleging as his reason that their minds were so perverted that they could not relish or appreciate good government.

10. When he appeared in public, he went about ostentatiously bewailing the wickedness of the world. In order to show his contempt for the ordinary occupations of men, he on one occasion played at dice in public with a number of boys; and when the citizens gathered round him in surprise, he thus addressed them: — "Worst of men, what do you wonder at? is it not better to do this than to govern you?"

11. At length, unable seemingly to endure the society of his species, he withdrew to a mountain solitude, where he lived, like the hermits of later ages, on herbs and roots. Becoming dropsical in consequence of his rigid adherence to this poor diet, he returned to Ephesus to ask for medical advice. But, even when his life was at stake, he was unwilling to act like other men, and, accordingly, instead of plainly stating his case to the physicians, he enigmatically asked them, "whether they could make a drought of a shower?"

12. Finding that they did not divine his meaning, and scorning to explain himself further, he retired to an ox-stall, where he lay down on a heap of dung, hoping, it is said, that its warmth would draw out the watery humors from his body. There he died, in the sixtieth year of his age, a victim to his cynical disposition and his excessive love of singularity.

13. He left behind him several works which were held in great esteem by his disciples. He studied to write as well as to speak obscurely, so that it required great acuteness as well as pains to understand his meaning. It is related that the tragic poet, Euripides, having lent to Socrates a copy of a treatise composed by Heraclitus, afterwards asked him what he thought of the work, when Socrates replied, that, "the things which he understood in it were excellent, and so, he supposed, were those which he did not understand; but they required a Delian diver."

8. What of Leucippus? The *atomic theory*? 9. What of Heraclitus? Why did he refuse to become a ruler of Ephesus? 10. What of his appearance in public? What did he on one occasion? 11. To what place did he remove? Why did he return? How did he state his case to the physicians?

12. His death? 13. What of his works? What did Socrates say of a work com-

14. Empedocles, a celebrated philosopher of the Pythagorean sect, was a native of Agrigentum, in Sicily, and flourished about the middle of the fifth century B. C. Like many other followers of Pythagoras, he engrafted some opinions of his own upon the system of that philosopher. He adhered to the Pythagorean doctrine of the existence of an active and passive principle; the latter of which is matter, and the former an ethereal and intelligent fire, by which all things were produced, and are pervaded and animated. He also believed in the transmigration of souls, and, consequently, inculcated the duty of refraining from killing or eating the flesh of animals.

15. Of the teachers of the Ionic school, the first in point of time was Anaxagoras, on whom the ancients bestowed the remarkable appellation of *Mind*, either on account of the singular vigor of his intellect, or the circumstance that he was the first who described God as an incorporeal intelligence, separate from, and wholly independent of, matter. He was born at Clazomene, a city of Ionia, in the year 500 B. C.

16. He lived in Athens many years, and during that period numbered among his pupils several individuals who afterwards rose to great celebrity. Of these may be mentioned Pericles, Euripides, and Socrates. At last, however, he was brought to trial for impiety, because he taught that the sun was a fiery stone, and not the god Apollo, as was popularly believed. He was condemned to exile, and spent the remainder of his life in teaching philosophy, on the Asiatic side of the Hellespont.

17. To Anaxagoras, as has been said, belongs the high honor of having been the first of the ancient philosophers who taught that God is independent of matter, and not, as Pythagoras and several other philosophers contended, merely a spiritual or fiery essence pervading the universe as its *soul* or animating principle.

18. Archelaus, the last of the teachers of the Ionic school, was a native either of Athens or Miletus, it is uncertain which. He was a disciple of Anaxagoras, whom he accompanied into exile. On the death of that philosopher, Archelaus succeeded him in the charge of his school at Lampsacus; but he afterwards returned to Athens, and opened there a school of philosophy, which was numerously attended.

CHAPTER XC.

Socrates.

1. SOCRATES, the greatest and the best of philosophers of antiquity, was born at Athens in the year 470 B. C. His parents were in humble circumstances; his father, Sophroniscus, being a statuary of little

posed by him? 14. Who was Empedocles? His philosophy? In what did he believe? 15. What of Anaxagoras? Where was he born? 16. Who were among his pupils? Why was he brought to trial? His exile? 17. What honor belongs to Anaxagoras? 18. What of Archelaus?

XC.—1. Who was Socrates? His parents? What profession did he follow in h

reputation, and his mother a midwife. In his youth he assisted his father in his profession, but he afterwards abandoned the chisel, and devoted himself to the more important duties of a public instructor. Notwithstanding his father's limited means, he received a good education.

2. He commenced his career as a public instructor, in a plain and unpretending manner, which formed a marked contrast to the affected mystery and the ostentatious parade of learning with which so many of the Grecian teachers sought to gain the attention and respect of the public. He went about without shoes, and wrapped in a poor cloak, at all seasons of the year; and instead of confining himself to splendid halls or porticos, he spent the whole day in the public walks, the gymnasium, the market-place, the courts, and other places of general resort, reasoning and conversing on moral or philosophical subjects with all whom he met, whether rich or poor, learned or illiterate.

3. Wherever he went, he was attended by a circle of admiring disciples, who caught from him the spirit of free inquiry, and were inspired with a portion of his zeal for the highest good, for religion, truth, and virtue. Among the most distinguished of his disciples were Crito, Alcibiades, Xenophon, Plato, Aristippus, Phædon, Cebes, and Euclid. He instructed them in ethics, politics, logic, rhetoric, arithmetic, and geometry, and he read with them the principal poets, and pointed out their beauties.

4. He showed the difference between religion and impiety; explained in what justice and injustice, reason and folly, courage and cowardice, the noble and ignoble, consist; spoke of forms of government and the qualities requisite for a magistrate; and dwelt on other subjects with which every upright man and good citizen ought to be acquainted. He gave to all his inquiries a practical turn, for he held that the end of all knowledge is virtue.

5. He was fully convinced of the existence of an omnipotent, omniscient, and benignant God, the origin and the governor of all things. The whole system of nature, and especially the admirable structure of the human frame, seemed to him a positive proof of an intelligent Creator. He esteemed it rash to speculate upon the substance of this great being, and thought it sufficient to set in a clear light his spiritual nature.

6. But although he believed in one God, the supreme ruler of the universe, he also admitted the existence of other deities, whom he seems to have regarded as subordinate intelligences, possessed of a certain degree of influence over human affairs, and entitled to reverence and worship. Of the national religion he always spoke with respect, and was regular in the observance of its prescribed rites; but it is next to impossible that this enlightened man could place faith in the extravagant and often revoltingly immoral fables of the Grecian mythology, and there is much reason to think that he only rendered

youth? 2. How did Socrates commence his career? What was his appearance in public? Where and how did he spend the day?

3. By whom was he attended? Who were among his most distinguished disciples? In what did he instruct them? 4. What subjects did he explain and dwell upon? 5. What idea did he have of an omnipotent God?

6. Did he believe in the existence of other deities? What must have been his opinion

homage to his country's gods, that he might not offend the religious prejudices of the people.

7. Socrates was distinguished above all the philosophers of Greece for the undisturbed serenity of his mind. He would allow no misfortune to ruffle his temper. His wife, *Xanthippe*, was a noted shrew; yet he was exceedingly kind to her, and tried to smooth the asperities of her temper; and when he found all his efforts unavailing, he regarded her scoldings as only an useful discipline, calculated to teach him patience and self-command.

8. He always treated his body as a servant, and inured it to every privation; so that moderation became to him an easy virtue, and he retained till old age his youthful vigor, both physical and mental. He never shrank from the performance of his duties as a citizen, however incompatible they might be with his favorite studies and professional avocations as a public teacher



Socrates saving Alcibiades

9. Three times he served in the armies of his country; the first time, when he was thirty-nine years of age, at the siege of Potidæa. There he excelled his fellow-soldiers in the ease with which he endured the hardships of a winter campaign, distinguished himself by his valor, saved the life of his youthful friend, Alcibiades, and afterwards generously resigned in his favor the prize of honor which his own bravery had merited.

10. Seven years after this, he bore arms a second time, and was among the last to retreat after the unfortunate battle of Delium. It was during this retreat that he saved the life of the wounded Xenophon, and who, in grateful return for this act, wrote his life, and

of the national religion? 7. For what was Socrates distinguished? What of his wife? How did he regard the asperities of her temper?

8. How did he treat his body? His moderation? His old age? What of the performance of his duties as a citizen? 9. What of his services in the army? Whose life did he save at Potidæa?

10. What of the battle of Delium? Whose life did he there save? By whom was he

handed down to posterity the maxims of this great philosopher. In this retreat, Socrates would himself have been slain, but for the timely assistance of Alcibiades, who was thus enabled to repay the similar service he had formerly received from him.



Battle of Delium.

11. Socrates afterwards served the state in a civil as well as military capacity. In his sixty-fifth year he became a member of the Council of Five Hundred, and rose to the dignity of president—an office which could only be held for a single day. On the day in which he exercised this onerous function, he had the influence to procure the acquittal of ten innocent men, falsely accused by an enraged party of the citizens, who clamorously demanded their execution, but no menaces, or violence of language, had any influence upon the inflexible justice of Socrates.

12. In the days of Socrates there was a class of teachers in Athens, named Sophists, whose false reasonings and pernicious doctrines he

himself saved? 11. In what other capacity did Socrates serve the state? What office did he obtain in the Council of Five Hundred? How did he exercise this duty?

12. What of the Sophists? What did they profess to teach? How did they attempt

often felt himself called to expose. These men professed to teach every branch of human knowledge, asserting that they *knew everything*, and were intimately conversant with politics, law, philosophy, the fine arts, &c.

13. By their miserable quibbling and playing upon words, they often attempted to entangle and confound the lofty intellect of Socrates himself; and his disciple, the celebrated Plato, has left us an amusing account of one of these disputations, in which two Sophists endeavored to prove to Socrates that he could speak and be silent at the same time; that he had a father, that he had no father; that a dog was his father; that his father was everybody's father.

14. The correct and vigorous judgment of Socrates was more than a match for the subtleties of the Sophists, and in his contests with them he never failed to expose the fallacies which their arguments involved, and to draw forth the truth from the mass of error and absurdity under which they had artfully concealed it.

15. In his disputations with the Sophists, he successfully employed his favorite and peculiar mode of arguing, by asking them a series of questions, and gradually leading them to make such admissions as were fatal to the side they were supporting. By these means he not only overcame his opponents, but actually compelled them to confute themselves with their own mouths.

16. But great as were the services which Socrates had rendered to his country, and to the great cause of truth and virtue, he was doomed to feel the heavy burden of popular ingratitude. The last part of his life fell in that unhappy period when Athens had sunk into a state uniting the worst evils of anarchy and despotism, in consequence of the unfortunate results of the Peloponnesian war.

17. Morality and justice are always disregarded when the government of a state is dissolved. This was then the case in Athens; and amidst the general immorality, hatred and envy found opportunities to execute their atrocious purposes. A base faction, headed by a young man named Melitus, accused Socrates before the assembly of the people of having introduced new gods, and of denying the ancient divinities of the state; by which, and other practices, it was alleged he corrupted the minds of the young.

18. These accusations they attempted to support by perverted statements of his language, and by expressions detached from the connection which modified them. Socrates, conscious of his moral purity, disdained to make a labored defence of his character. He neither feared death nor respected his judges. Briefly, and with a noble dignity, he showed the groundlessness of the charges, and noticed the services he had rendered to the commonwealth. But the fearlessness and freedom with which he spoke, only served to incense

to confound Socrates? What account has Plato left of their disputations? 14. What of the contest of Socrates with them? 15. What was his peculiar mode of arguing?

16. What was Socrates doomed to feel? What was the state of Athens during the latter part of his life? 17. What of the factions headed by Melitus? Of what was Socrates accused?

18. How did they attempt to support these accusations? What did Socrates disdain to do? How did he defend himself? To what was he condemned?

against him his ignorant and prejudiced judges, and he was condemned, by a majority of three voices, to die by drinking poison



Socrates before his judges

19. He was then led to prison, to await the day appointed for his death. Religious and moral feeling, and the invaluable consolation of a clear conscience, still supported him, and his tranquillity of mind remained unruffled. An accidental circumstance delayed the execution of his sentence. The day following his condemnation was that on which a consecrated vessel annually sailed from Athens for the sacred island of Delos, with offerings to the god Apollo, and, according to ancient usage, no execution could take place until this vessel's return.

20. The respite of thirty days which he thus obtained was an important delay for the philosopher and his disciples. Every morning his friends assembled in his apartment, and he conversed with them as he was wont to do. He encouraged them in the path of virtue, instructed them in the subjects of his investigations, and showed them, by his own example, that obedience to his precepts produced real happiness. In his hours of solitude he composed a hymn to Apollo, and versified several of the fables of Æsop.

21. There was a striking contrast between the resignation of Socrates and the grief of his friends, at the thought of their approaching irreparable loss. They formed a project for his escape; the jailer was bribed, and nothing was wanting but the consent of Socrates himself. From his known principles, it was feared that this might not be

19. How was he supported in prison? What circumstance delayed the execution of his sentence? 20. How did he and his disciples spend this respite? How did he pass his hours of solitude? 21. What plans were adopted for his escape? Who undertook to persuade Socrates to comply with their wishes?

obtained; but they determined to make the attempt. Crito, his old and tried friend, undertook the task of endeavoring to persuade him to comply with their wishes.

22. Early in the morning of the last day but one, he visited Socrates for this purpose. The good man was still asleep. Crito sat down softly by his bed, and waited till he awoke. He then informed him of the unanimous request of his friends, urging every motive which the peculiar circumstances of Socrates suggested, especially the care of his family, to induce him, if possible, to save his life. Socrates permitted him to finish, and thanked him for this proof of his affection, but declared that flight was wholly irreconcilable with his principles



Death of Socrates.

23. At length the fatal day dawned on which he was to drink the poison. His family and friends assembled early to spend the last hours with him. Xanthippe, his wife, was much affected, and expressed her grief by loud cries. Socrates made a sign to Crito to have her removed, as he wished to spend his last moments in tranquillity. He then talked with his friends, first about his verses; next concerning suicide, of which he strongly disapproved; and, lastly, concerning the immortality of the soul — a doctrine in which he had the firmest belief.

24. He spent the greater part of the day in these interesting discussions, and spoke with so much animation and confidence of his expectations of enjoying the happy society of the good and the great in the future world, that to his friends he appeared to be already more like a glorified spirit than a dying man.

25. The approach of twilight at length admonished him that the appointed hour had arrived. He asked for the cup; and when he took it in his hand, his friends were so overcome with grief, that they burst into tears and loud lamentations. Socrates alone was calm. He drank the hemlock slowly, and then consoled his friends as he walked up and down the apartment.

26. When it became difficult to walk, he lay down upon the couch, and, before his heart ceased to beat, exclaimed, "My friends, we owe a cock — the emblem of life — to *Æsculapius*," — the god of medicine — thus evincing in his last moments his wish to honor the religious usages of his country. He then covered his head with his cloak, and expired, in the seventieth year of his age, (400 B. C.)



The young Spartan at the tomb of Socrates.

27. Soon after his death, his fickle-minded countrymen repented of their harshness towards him, acknowledged his innocence, and regarded their misfortunes as a punishment for the injustice with which they had treated him. They reversed his sentence, put his accusers to death, banished others who had conspired to destroy him, and raised a statue of brass to his honor. So much was his memory revered, that the various philosophic sects which subsequently arose, all claimed to be sprung from his school, and, even while they rejected or misrepresented his doctrines, were proud to be distinguished by his name.

What of the last hours of his life? 26. What were his last words? His death? 27. How did his countrymen regard him after his death? How did they testify their respect for his memory? 28, 29. Relate the story of the Spartan youth at the tomb of Socrates

28. An affecting incident, connected with the death of Socrates, is preserved by history. A Spartan youth, who had heard of his fame and character, had such a desire to see the philosopher, that he travelled to Athens on foot for that purpose. When he reached the gates of the renowned city, his mind being full of the object of his journey, he inquired for Socrates.

29. It is impossible to describe his horror and his grief to hear that he had died by the decree of his countrymen. Turning from the city, he inquired for the tomb of Socrates. Thither he went, and as he reached the spot he burst into tears. At night, he slept upon the tomb, and in the morning took his mournful departure for Laconia

CHAPTER XCI.

Arts. — Artists of the Third Period.

1. THE fine arts took their rise at so early an age, that their origin is not recorded. But although they were cultivated with a considerable degree of success in very early times, particularly by the Egyptians and Phœnicians, it was reserved for the Greeks to invest them with ineffable grace and beauty, and to raise them to a perfection of which the world had previously seen no example, and which succeeding ages have in vain endeavored to surpass.

2. The Grecian race appear to have possessed an exquisite sense of the grand and beautiful; and their fine taste, stimulating and guiding their brilliant genius, enabled them to confer on arts, which at first had been merely mechanical, all the charms and dignity of poetry.

3. It cannot be doubted that the fine climate, the bright sun, and azure skies, the fair and blooming vales, the majestic hills, and the romantic shores and islands of Greece, and the other countries skirting the *Ægean* and *Mediterranean* Seas, exercised no small share of influence over the imaginations of the naturally ardent and excitable people who inhabited those favored regions, and contributed to direct their attention to the study and improvement of those arts which imitate nature.

4. *Ionia*, the birth-place of Grecian literature and science, was also the scene of the earliest triumphs of Grecian art. While the civilization of the parent country was retarded by an endless series of revolutions and internal feuds, its colonies on the fertile coast of *Asia Minor* were rapidly advancing in wealth and prosperity, and finding leisure to cultivate the arts and sciences. Thus, we find that so far back as the eighth century B. C., when European Greece was still immersed in

XCI. — 1. What of the early origin of the fine arts? The Egyptians and Phœnicians? What was reserved for the Greeks? 2. What of the taste of the Greeks? 3. What circumstances must have had an influence in directing their attention to these arts?

4. What of the colonies of *Ionia*? Their advancement in refinement? 5. The Ionic order of architecture? Painting and sculpture? Where did the philosophy and arts

barbarism, the cities of Ionia had already become the seats of refinement and taste.

5. It was there that the Ionic order of architecture was invented; there painting and sculpture, of a refined character, may be said to have first been practised. But, together with its poetry and philosophy, the arts of Ionia gradually found their way into elder Greece, as well as into the flourishing colonies established in Italy and Sicily.

6. At the time of the Persian invasion, Greece is said to have possessed a hundred ivory statues of the gods, all of which were of colossal size, and many were covered over with gold. It also boasted of many magnificent temples and other public buildings, constructed of the finest marble.

7. It was not till after the expulsion of the Persians, that Greece began to lead, instead of following, its colonies in the cultivation of the arts. Athens, which the barbarian hordes of Xerxes had left a heap of smouldering ruins, was, by the able and liberal policy of Themistocles, Cimon, and Pericles, rendered, in the incredibly short space of forty years, the most magnificent city in the world, and enriched with the most splendid specimens of ornamental art that have ever been produced in any age or country.

8. The Parthenon, which was constructed at this period, still remains entire, after the lapse of about two thousand three hundred years, and bears ample testimony to the truth of the accounts which have been transmitted of the elegance and grandeur of Grecian architecture. This noble temple was dedicated to Minerva, the tutelary goddess of Athens, and was built of beautiful white marble. It is of the Doric order, and measures two hundred and seventeen feet in length.

9. The area of the Acropolis, or citadel of Athens, in which the Parthenon stands, was anciently adorned with many magnificent porticos and other public buildings, and the whole of its extent, although above six miles in circumference, was so diversified by works of painting and statuary, that it is described as having exhibited one continued scene of elegance and beauty.

10. Nor were such splendid proofs of the perfection of Grecian architecture to be met with in Athens alone, although it was there that they were crowded in exhaustless abundance. Elis, Delphi, Corinth, Eleusis, Argos, and many other cities possessed temples rivalling in extent and majestic beauty those of the imperial city of Minerva.

11. The temple of Olympian Jupiter, at Elis, was two hundred and thirty feet long, and sixty-eight feet high. It was of the Doric order, and was surrounded by a splendid colonnade, adorned with the most elaborate sculpture. In the interior was a statue of Jupiter, no less than sixty feet in height.

of Ionia gradually make their way? 6. What of the statues and temples of Greece at the time of the Persian invasion?

7. What of the state of the fine arts in Greece, after the expulsion of the Persians? The city of Athens? 8. What of the Parthenon? To whom was it dedicated? Its length? 9. Area of the Acropolis?

10. In what other cities were there to be found proofs of the perfection of Grecian art

12. This colossal statue was the workmanship of the celebrated Phidias. It was formed of gold and ivory, and represented the king of the gods seated on a lofty throne of ivory and ebony, inlaid with precious stones, and ornamented with the most beautiful sculptures and paintings, exhibiting some of the most striking and poetical adventures of the gods.

13. A crown of olive encircled the head of the image; the right hand held an emblem of victory, and the left a burnished sceptre. The flowing robes were embellished with flowers and figures of animals wrought in gold. Other temples, if not so richly adorned, were much more extensive than that of Elis: the temple of Ceres and Proserpine at Eleusis, which was built about the same time, was so large that it could contain thirty thousand individuals.

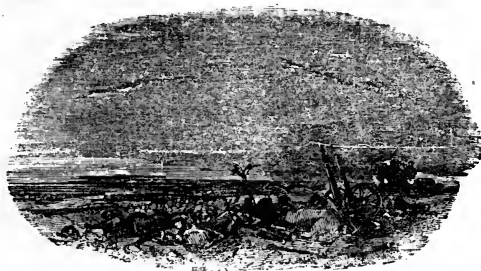
14. Under the rule of Pericles, (from 458 to 429 B. C.,) sculpture and architecture attained their perfection. It was then that Phidias executed those splendid works which excited the admiration of the world, and which succeeding artists have in vain endeavored to rival. Besides the statue of Jupiter described above, this great sculptor formed many beautiful statues of gods and heroes to adorn the principal temples of Greece.

15. But the most admired of all his performances was the colossal figure of Minerva, erected in the Parthenon at Athens. This statue was twenty-six cubits — about thirty-nine feet — high, and was made of ivory and gold; the quantity of the latter which was employed in its composition being no less than forty talents — about forty thousand dollars.

16. Another of his statues of Minerva, composed of bronze, and erected in the same city, was still larger than this; and its spear and crest could be perceived from the promontory of Sunium, a distance of twenty-five miles. Although painting did not arrive so rapidly at maturity as sculpture, it made very considerable advancement in the period now under review, and the works of Panæus, the brother of Phidias, Parrhasius, Polyantus, Micon, and other artists who flourished about this time, were held in high estimation.

chitecture? 11. Describe the temple of Olympian Jupiter. 12. The statue of Jupiter? 13. The temple of Ceres and Proserpine?

14. Under whose rule did sculpture and architecture attain perfection? The works of Phidias? 15. His statue of Minerva? 16. The bronze statue of Minerva? At what distance could its spear and crest be seen? What of painting at this period?



PERIOD IV.

FROM THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS, 404 B. C.,
TILL THE SUBJUGATION OF GREECE BY THE ROMANS, 146 B. C.

CHAPTER XCII.

The Thirty Tyrants. — The Council of Ten.

1. AFTER the surrender of Athens to Lysander, the democratical constitution was abolished, and the government was entrusted by the Spartans to thirty persons, whose oppressive, rapacious, and bloody administration ere long procured for them the title of the "Thirty Tyrants." These unjust and cruel men unscrupulously put to death all whom they supposed friendly to free institutions, or who possessed wealth to confiscate.

2. So numerous were the executions in the city, that a greater number of the Athenians perished during the eight months in which the Thirty Tyrants bore sway, than during the severest ten years of the Peloponnesian war. Multitudes of the Athenians fled from their blood-stained city, and sought refuge in Bœotia, and other neighboring states.

3. A small body of these refugees, having resolved to make an effort for the emancipation of their countrymen, placed themselves under the direction of Thrasybulus, an able Athenian general, then living in exile in Bœotia, and seized upon the fortress of Phyle, on the north-eastern frontier of Attica, which immediately became the rallying point for the friends of Athenian freedom.

4. Thrasybulus soon found himself at the head of seven hundred men, with whom he surprised and discomfited a body of troops which the Thirty Tyrants had sent against him. This success encouraged numbers of the citizens to flock to his standard, and he speedily found himself strong enough to attempt the deliverance of Athens itself.

5. The walls of Piræus having been demolished, conformably to the terms of the late capitulation, he easily obtained possession of that suburban port, defeating the forces of the Tyrants who endeavored to arrest his progress. The unexpected success of Thrasybulus filled the Thirty and their unprincipled supporters with dismay, and not without reason; for, shortly after, the citizens, emboldened by what

XCH. — 1. What of the government of Athens after its surrender to Lysander? The "Thirty Tyrants?" 2. What of the number of executions in the city? Where did many of the Athenians take refuge? 3. What of the effort made for the emancipation of the Athenians? The fortress of Phyle?

4. What number of men was Thrasybulus at the head of? What did he soon find himself strong enough to do? 5. How did he obtain possession of Piræus? His success? What of the deposition of the Tyrants? Their successors?

had taken place, rose in open revolt, and, deposing the Tyrants, appointed a council of ten persons, in their stead, to administer the government provisionally, and to affect an accommodation with Thrasybulus and his followers in Piræus.

6. But the Council of Ten had no sooner been invested with authority, than its members began to exhibit a spirit as adverse to popular rights as that which had animated the deposed Thirty; and instead of endeavoring to bring about a general reconciliation of parties, they sent ambassadors to Sparta to solicit aid in putting down the insurrection of Thrasybulus.

7. Messengers arrived there about the same time, bearing a similar request from the Thirty Tyrants, who, after their deposition, had retired to Eleusis. The Lacedæmonians readily complied with the requests made to them, and sent Lysander with a considerable force to compel the Athenians to submit to the same oligarchical government which he himself had formerly established among them.

8. This skilful commander immediately proceeded to blockade Piræus by sea and land, and must soon have obliged Thrasybulus to capitulate, had not a party hostile to Lysander obtained, at this critical juncture, the ascendancy in the councils of Lacedæmon. Anxious to prevent him from acquiring a second time the glory of conquering the Athenians, this faction got Pausanias appointed to the chief command of the army in Attica, whither he immediately proceeded at the head of a large army.

9. On his arrival before Piræus, he soon showed an indisposition to continue a war undertaken for the purpose of replacing the partisans of Lysander in an authority which they had so grossly abused, and, with his sanction and concurrence, a treaty was concluded between the Athenians in the city and those holding Piræus.

10. The chief conditions of this pacification were, the pardon of past offences, and the reestablishment of the democratical institutions of Athens. From the general amnesty, the Thirty Tyrants, the members of the Council of Ten, and a few other individuals who had rendered themselves notorious for their abandoned profligacy and atrocious cruelty during the late reign of terror, were excluded; but with a clemency which *they* had never shown to others, they were permitted to reside in safety at Eleusis.

11. Ungrateful for the mercy shown to them, these bad men soon began to form new schemes for the subversion of the popular government; and at last the Athenians, hearing that they were raising a body of mercenary troops to be employed against the public liberties, marched to Eleusis, and put the Tyrants and their principal supporters to death.

3. What was the first act of the Council of Ten? 7. What other messengers arrived at Sparta at the same time? What did the Lacedæmonians do? 8. What did Lysander immediately proceed to do? What circumstance prevented him? Who was appointed to the command of the army in Attica?

9. What did Pausanias do on his arrival at Piræus? 10. What were the conditions of the treaty? Who were excluded from the amnesty? What, however, were they permitted to do? 11. What at last became of the tyrants?

CHAPTER XCIII.

Cyrus.—Artaxerxes.—Retreat of the Ten Thousand Greeks.

1. THE immediate result of the Peloponnesian war was the transfer to Sparta of that political ascendancy which had previously been possessed by Athens, and for some time the Lacedæmonians exercised an almost unlimited authority over the rest of Greece.

2. In the latter part of their contest with Athens they had been in close alliance with Persia, and the pecuniary aids which they had received from that power had contributed not a little to the triumph of their arms, by enabling them to pay and provision the large sea and land force which they were obliged to maintain.

3. But the countenance and support which they gave to Cyrus, a prince of the blood-royal of Persia, who, in the year 401 B. C., unsuccessfully attempted to wrest the sceptre from his elder brother, Artaxerxes Mnemon, led to a renewal of the ancient hostility between the Greeks and Persians.

4. Cyrus had been appointed satrap of a large and important province in Asia Minor, comprehending Lydia, Phrygia, and Cappadocia. Having repaired to Susa to see his father, Darius Nothus, in his last illness, he was, after that king's death, thrown into prison by his brother, Artaxerxes Mnemon, on an accusation of treason, but was soon after liberated by the influence of Parysatis, the queen-mother, and allowed to return to his government in Asia Minor.

5. Cyrus possessed many excellent qualities, both of head and heart, but his character appears to have had one serious defect: he could not forgive an injury. He burned to be avenged on Artaxerxes for the harshness and injustice with which he had been treated, and he immediately began to make secret preparations to rebel against his brother's authority, with the intention of supplanting him on the throne.

6. In compliance with the request of Cyrus that they would assist him in his present undertaking, in requital of the aid he had given them in their war with Athens, the Lacedæmonians sent him a body of eight hundred heavy-armed men, and ordered their admiral on the Ionian station to coöperate with the fleet of Cyrus, and act in obedience to his directions.

7. They, at the same time, granted that prince permission to raise recruits in all parts of Greece, so that it was not long till he had collected a force of about thirteen thousand Grecian mercenaries, above ten thousand of whom were heavy-armed, and the remainder

XCIII.—1. What was the immediate result of the Peloponnesian war? 2. What had the alliance of the Spartans with Persia enabled them to do? 3. What circumstances renewed the hostility between the Greeks and Persians? Who was Cyrus?

4. To what office had Cyrus been appointed? What happened to Cyrus? His liberation? 5. What of the character of Cyrus? For what did he make secret preparations?

6. What assistance did the Lacedæmonians send Cyrus? What order was given to their admiral? 7. What permission did they also grant Cyrus? What army did he collect? What of Sardis? 8. What of Xenophon's account of this expedition?

targeteers. At Sardis, the capital of Lydia, the Greeks joined the main body of Cyrus' troops, consisting of a hundred thousand Asiatics; and soon after the whole army, led by the prince in person, commenced its march towards Upper Asia.



Cyrus marching to Sardis.

8. Xenophon, who has already been mentioned as one of the disciples of the philosopher Socrates, accompanied this expedition in the character of a volunteer, and afterwards wrote an account of it, which is still extant, under the name of *Zenophon's Anabasis*, and is universally admitted to be one of the most masterly and beautiful pieces of narration ever composed.

9. After advancing for above one thousand five hundred miles without meeting with any serious opposition, the army of Cyrus encountered that of his brother Artaxerxes on the plain of Cunaxa, about a

◦ What of the first meeting with the king's army? 10. What of the equipments of

day's journey from Babylon. At first the approach of the king's troops was only intimated by the rising of a vast cloud of dust, but as they drew nearer, the flashing arms and the extended ranks began to be indistinctly perceived, and at length the magnificent array of the royal host was fully revealed.

10. In the van were a hundred and fifty chariots armed with scythes projecting in various directions, and behind these could be distinguished the white corslets of the cavalry, the wicker bucklers of the chosen Persian infantry, the tall wooden shields of the Egyptians, and the numerous columns of light-armed troops collected from every nation acknowledging the authority of the Persian monarch.

11. An engagement immediately took place. The Greeks, who were posted on the right of Cyrus' army, defeated that portion of



Artaxerxes' forces to which they were opposed; but the advantages of this triumph were lost, in consequence of the death of Cyrus himself, who was killed while endeavoring, with imprudent and unnatural eagerness, to take away his brother's life.

12. Perceiving Artaxerxes, surrounded by his guards, he darted forward, exclaiming, "I see the man!" and hewing down all who opposed his advance, he darted his javelin at the king, and wounded him in the breast, but at the same instant received a severe wound in the face, and was speedily overpowered and killed. His head was then cut off and exposed to the view of both armies—an exhibition which so much disheartened his troops, that they immediately gave up the conflict, and withdrew from the field.

this army? 11. What immediately took place? How were the advantages of the triumph of the Greeks lost? 12. What of the death of Cyrus?

13. It was not till the following day that the Greeks, who, after defeating the left wing of Artaxerxes' army, had pursued the fugitives to a distance of some miles, heard of the death of Cyrus. Flushed with recent success, they were unwilling, even after they were made aware that they had lost their leader, to abandon an enterprise of which they had formed such magnificent expectations; and they endeavored to induce Ariæus, on whom the command of Cyrus' Asiatic troops had now devolved, to continue the war against Artaxerxes, by promising him an easy victory, and the throne of Persia as its reward.

14. But Ariæus was well aware that all probability of bringing the enterprise to a successful termination had been lost together with the life of Cyrus, and he, therefore, declined their flattering offers, inviting them at the same time to accompany him in the retreat which he intended immediately to commence towards Ionia.

15. The Greeks reluctantly consented, and the retreat was begun accordingly, the route chosen being one stretching almost directly northward, along the banks of the river Tigris. By the command of Artaxerxes, Tissaphernes, one of his satraps, soon after solicited a conference with the Grecian leaders, and undertook to give them a safe conduct to the coast, and to furnish them with provisions during the journey, provided they would abstain from any further acts of hostility, and return home as speedily as possible.

16. He at the same time entered into a secret negotiation with Ariæus, and, by threats and promises, induced him to renew his allegiance to Artaxerxes, and to assist in the king's schemes for harassing, and, if possible, destroying the Greeks. At length, when the retreating army had reached the banks of the river Zabatus, a tributary of the Tigris, the treacherous Tissaphernes carried into execution the nefarious designs he had for some time meditated.

17. Having enticed into his tent Clearchus, the Grecian commander-in-chief, together with four other generals, and a number of inferior officers, under the pretext of holding a conference, he caused them to be apprehended, and their attendants who remained outside the tent to be massacred.

18. He then sent Ariæus to announce to the Greeks that Clearchus had been put to death for having violated the treaty with the Persian monarch, but that the other commanders were safe. The fate of these unfortunate officers long remained a mystery, but it was at last ascertained that they were sent by Tissaphernes to Artaxerxes, by whose orders the whole of them were executed.

19. The Greeks were thrown into the utmost consternation at being thus deprived of their leaders in the midst of a hostile country, and at so great a distance from their native land; but the difficulties and dangers which appalled ordinary minds, only served to awaken the

12. When did the Greeks hear of the death of Cyrus? Why were they unwilling to relinquish the enterprise? What offer did they make Ariæus? 15. Why did he not consent? What did he invite the Greeks to do?

15. What was the route chosen for the retreat? What offer did Tissaphernes make? What negotiation did he enter into with Ariæus? At what place did he carry his design into execution? 17. How did he do this?

18. What message did he send to Ariæus? What of the fate of these commanders?

19. What was the effect of this upon the Greeks? What of Xenophon? His address

energies of Xenophon, who, although possessed of no other authority in the army than that which superior talents confer in times of emergency, now assumed the command, and, assembling the remaining officers, exhorted them to act with a vigor and decision worthy of the Grecian name, reminding them of the heroic deeds of some of their ancestors in circumstances no less discouraging.

20. His eloquent address had a powerful effect on the minds of all who heard it; new officers were forthwith nominated in the place of those who had become the victims of Tissaphernes, Xenophon being himself elected general of one of the divisions; and the troops, forming themselves into a hollow square, with the baggage in the middle, began the famous march, entitled in history the Retreat of the Ten Thousand.



The Retreat of the Ten Thousand.

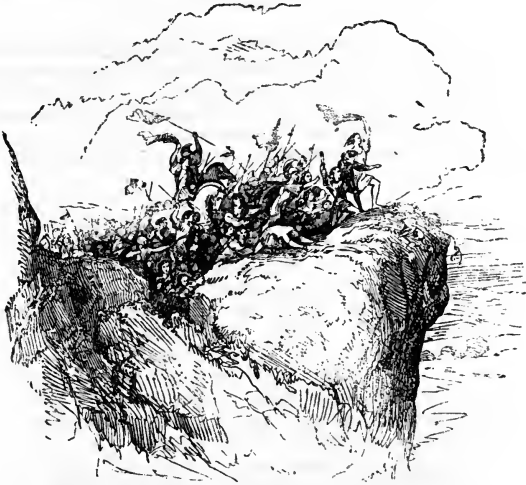
21. For some time the Persians hung upon the rear of the Greeks as they moved slowly toward the distant shores of the Euxine, and harassed them with their skirmishing parties, but their fear of the Grecian prowess was too great to permit them to venture a general engagement, notwithstanding their overwhelming superiority of numbers.

22. At length, after suffering great hardships from want of provisions, from the attacks of the barbarian tribes through whose coun-

try the remaining commanders? 20. What was immediately done? What is this famous retreat called?

21. The Persian army? 22. What of the sufferings of the Greeks? What hill did

tries their line of march led them, and from the intense cold of an Armenian winter, the Greeks reached a hill named Mount Theches, from which the Euxine is visible, although at the distance of upwards of fifty miles.



The Greeks beholding with delight the Euxine Sea.

23. When the soldiers, weary with their long and dangerous journey, gained the summit of this mountain, and the cheering prospect opened on their view, they burst out into a simultaneous and enthusiastic exclamation of "The sea! the sea!" and embraced each other, while tears of joy flowed from their eyes at the thought of their approach to their homes and their friends.

24. A few days more brought them to the city of Trapezus, now called Trebizond, a Grecian colony on the shore of the Euxine, having traversed above one thousand miles of a hostile and naturally difficult country with surprisingly little loss. At Cerasus, another Grecian city at which they soon after arrived, a muster of the forces took place, when it was found that of the original ten thousand heavy-armed men, eight thousand six hundred still survived.

25. From this place they proceeded, partly by land and partly by water, to the city of Byzantium. It might have been supposed that they would now have taken the shortest way to their respective states, but, instead of doing so, such was their partiality for a warlike and adventurous life, that they first engaged in the service of Seuthes, a prince of Thrace, and afterwards joined the Lacedæmonian army in Ionia.

they at last reach? 23. What did they do on this hill? 24. The city of Trapezus? What number of the troops survived to reach the city of Cerasus?

25. To what place did they next proceed? In what warlike services did they engage before reaching home?

CHAPTER XCIV.

Agésilæus.—War with Persia.

1. ALTHOUGH Artaxerxes had thus been successful in quelling the insurrection of Cyrus, he did not easily forget or forgive the assistance which the Greeks had afforded to his brother. After harassing as much as possible the retreat of the auxiliaries under Xenophon, the Persian general, Tissaphernes, by command of his sovereign, led his forces against the Grecian settlements in Minor Asia, with the view of taking revenge upon them for the hostile conduct of the parent states.

2. Sparta was naturally the principal object of the jealousy and resentment of Artaxerxes; for, besides having been the chief abettor of the designs of Cyrus, that republic, by her recent triumphs over Athens and her other rivals, had accumulated into her own hands nearly the whole power of Greece, both at home and abroad.

3. This elevation, while it rendered Sparta a prominent mark for the enemy, fortunately for herself brought with it also the means of resisting aggression, and the Spartans were not slow in putting these in force. On receiving information of the predicament in which their Asiatic allies and dependencies were placed, they immediately sent a force to Ionia, under Thimbron, who was joined by Xenophon, with a strong body still remaining of the Ten Thousand.

4. Though successful in regaining possession of Pergamus and several other cities, Thimbron was speedily recalled, Dercyllidas being appointed to the command of the army in his stead. The new general conducted the war for some time with ability, but he, in his turn, had to resign his office, though without disgrace, to a third commander, who was no less a person than the joint occupant of the Spartan throne, and who ultimately became one of the greatest captains of his time.

5. The successor of Dercyllidas was Agésilæus, who, on the death of his elder brother Agis, was elevated to the sovereignty on account of his fine qualities, to the exclusion of the late king's son. Though diminutive in person, and afflicted with lameness, Agésilæus was indeed admirably fitted to guide the helm of power in these stirring and troublous times.

6. Great vivacity of temper and energy of spirit, powerful talents and invincible resolution, were united, in him, with a submissive gentleness and docility, a power of bearing reprimand and of listening to advice, which charmed his friends and followers, as much as his bold vehemence awed his enemies in the council or in the field.

7. Such was the character, even in youth, of the prince who now

XCIV.—1. What of Artaxerxes? What did Tissaphernes do by his order? With what view was this done? 3. For what reason was Sparta the principal object of the resentment of Artaxerxes? 3. What of the means of Sparta of resisting aggression? What force did they send to Ionia?

4. Who was afterwards appointed in the place of Thimbron? 5. Who soon was appointed general? What of Agésilæus? 6. His character? 7. At what place did he fix his winter quarters?

(396 B. C.) assumed in person the management of the war with Persia. Agesilaus, on his arrival, fixed his head quarters at Ephesus, and in this city he wintered with his forces during the several campaigns which followed.

8. The first of these took place in Phrygia, and in every encounter the Persians were defeated, while the conquerors loaded themselves with spoils of the richest kind. The Spartan leader, meanwhile, had not only to contend with his foes in the open field, but he had likewise to guard against the diplomatic wiles of Tissaphernes, who, conscious, probably, of his inability to cope with Agesilaus in war, endeavored to lull his vigilance to sleep, by feigned proposals of peace.

9. Agesilaus was not to be so deceived. He proceeded in his operations with equal boldness and caution, and signalized his second campaign by an important victory over his adversaries on the banks of the Pactolus. This defeat ultimately cost Tissaphernes his life, his irritated and ungrateful sovereign having caused him to be put to death shortly after the engagement.

10. The satrap Pharnabazus succeeded him in his command, but was equally unable to oppose the conquering Spartan. The career of Agesilaus in Asia, however, was at length brought to a close, by causes over which he had no control.

11. Aware of the power of gold over the proceedings of the Grecian states, the Persians, during the destructive campaigns of Agesilaus, were unremitting in their endeavors, by bribes and address, to excite discontents against Sparta, and to subvert her interests among the other republics of Greece. Venal hirelings were readily found, to undertake the task of spreading dissension throughout the confederacy.

12. Thebes, Corinth, and Argos, were the cities where the spirit of hostility to Sparta first openly showed itself. An offensive league against that republic was entered into, to which Athens was ere long, without difficulty, persuaded to become a party. The Lacedæmonians on their side prepared vigorously for this new civil war.

13. They assembled a considerable army, the chief command of which was entrusted to Lysander, the former conqueror of Athens. This able and tried general marched into the Theban territories, in order to close the contest by a decisive stroke, but he was surprised under the walls of Haliartus by the Thebans, his army routed and himself slain on the spot.

14. This victory confirmed the courage of the four allied cities, and induced many of the minor states to give in their adhesion to the league against Sparta. So alarming did the state of affairs now appear to the latter republic, that, shortly after the discomfiture at Haliartus, messengers were sent to Agesilaus, desiring his immediate return for the defence of his country. Though in the midst of such successes as led him to meditate the subversion of the very throne of Persia, the

8. What of his first campaign? With what, besides his open foes, did he have to contend? 9. How did he proceed in his operations? The death of Tissaphernes? 10. Who succeeded him? 11. What did the Persians endeavor to do by means of bribes?

12. In what cities did the spirit of hostility first show itself? What of Athens? The Lacedæmonians? 13. Who was appointed their commander? What did he do? His death?

Spartan prince immediately obeyed the order, (394 B. C.,) declaring, that “a general only deserved the name, when he was guided by the laws of the country, and obeyed its magistrates.”

15. In one month, by the same route which had detained the effeminate Xerxes a whole year, Agesilaus made his way across the Thracian Chersonēsus and the plains of Thessaly, until he reached the Bœotian territories.

16. The approach of so formidable a warrior did not daunt the Thebans and their allies. They advanced to meet him; and on the plain of Coronæa, a city thirty miles distant from Thebes, a fierce engagement took place, which greatly broke the strength of both parties, without leading to any decisive consequences in favor of either. Agesilaus, however, was left master of the field, and his countrymen, of course, claimed the victory.

CHAPTER XCV.

Efforts of Conon in behalf of Athens.

1. ALMOST at the same moment while these things were passing on land, affairs of the utmost importance were transacted at sea. To understand these matters, it is necessary to revert to the personal history of Conon, the Athenian, who, after his naval defeat at Ægospotamos, at the conclusion of the Peloponnesian war, retired to the isle of Cyprus, where he spent some years in a sort of honorable exile, under the protection of its friendly and virtuous king, Evagoras.

2. Though Conon lived here peacefully and happily, his patriotic soul mourned incessantly over the fall of Athens. Evagoras, however, was not powerful enough to supply the necessary means for the restoration of that republic to its former grandeur, favorable as the opportunity seemed to be, while Sparta was occupied with her Asiatic wars. In these circumstances, Conon resolved to apply for aid to Artaxerxes.

3. Being supplied with recommendations to the Persian monarch by Evagoras, who was the Great King's tributary, the ardent Athenian passed over to Asia, and held a personal conference with Artaxerxes, from whom he easily procured as much money as enabled him to equip a strong fleet, manned chiefly by the Greeks of Rhodes and Cyprus. Over this armament, by agreement, Conon and the warlike satrap Pharnabazus were placed in joint command.

4. Eager to retrieve the honor lost at Ægospotamos, Conon scoured the seas in quest of the fleet by which the Spartans main-

14 What was the effect of this battle? What message was sent to Agesilaus? What did he do? 15. What of his return? 16. The battle of Coronæa? The result?

XCV.—1. What in the mean time was the state of things at sea? What of Conon? Where was he living? 2. To whom did Conon resolve to apply for aid? 3. What did he proceed to do? What did he obtain from Artaxerxes? Who commanded this armament?

tained their rule over the Asiatic coasts. The Lacedæmonian squadron was met by him near the shore of Cnīdūs, and sustained (394 B. C.) a complete defeat. More than fifty galleys fell into the hands of Conon and Pharnābāsūs.

5. Conon did not rest contented with the mere honor of having gained a victory, but turned his success, and the power which it placed in his hands, to the most beneficial account, both as regarded the interests of Athens, and, seemingly at least, of Persia. That the good of his native country was his sole object, became afterwards apparent.

6. Profiting by the great naval force at his command, he found little difficulty in detaching from the Spartan dominion the whole western coast of Lesser Asia. Elevated in the estimation of the Persians by this service, he readily persuaded that power, staggering yet from the heavy blows of Agesilaus, that the best way of suppressing Sparta was to raise Athens to its former ascendancy.

7. In pursuance of this advice, Artaxerxes disbursed a large sum of money from his treasury to rebuild the walls and fortifications of Athens, and, with a joyful heart, Conon set sail with his squadron for the accomplishment of this great work. By the enthusiastic labors of the citizens, and the coöperation of the crews of the fleet the capital was restored to something like its former strength and splendor in a very short space of time.

8. When the Spartans, who had been engaged in the interval in several indecisive skirmishes with their allied opponents, heard of the rebuilding of Athens, then indeed were they affected with the deepest uneasiness and alarm. In the anxious councils held on the occasion, no way occurred to them of putting a stop to proceedings so detrimental to their interests, but by detaching Persia from its connection with the inimical states.

9. They felt that to turn the friendship of Artaxerxes towards themselves, could only be done by their abandoning for a time, if not forever, all prospect of regaining their Asiatic possessions; yet this sacrifice seemed to them a less evil than the restoration of the Athenian power. Accordingly, they sent successive embassies to the court of Persia, begging for peace on the most humble terms.

10. The only condition, in truth, which was made, on their part, was the withdrawal of the Persian monarch's countenance from Athens. Though Antalcidas, the chief emissary employed by the Spartans, was a person of remarkable address and subtlety, it may be doubted whether Artaxerxes would have acceded to their requests, had not Conon injudiciously and prematurely betrayed his true object in his dealings with Persia.

11. After rebuilding his native city, the Athenian admiral, having still a naval force at his command, passed over to the Asiatic coast,

4. The first battle? 5, 6. What did Conon now do? What did he persuade the Persians to do? 7. What of the rebuilding of the fortifications of Athens?

8. What of the Spartans when they heard of this? What seemed to them the only way of putting a stop to these proceedings? 9. How could they only obtain the friendship of Artaxerxes? What did they accordingly do?

10. What was the only condition made on their part? Who was the Spartan emissary? What may be doubted in connection with this matter? 11. What had the

and endeavored, by representing the power and influence of Athens as fully reëstablished, to induce the Greeks of Ionia and the Isles to acknowledge once more her supremacy.

12. This was not done with so much secrecy as to escape the ears of Antalcidas, who made such ample and dexterous use of the circumstance at the court of Persia, that, on Conon's arrival there as the Athenian envoy, he was put to death, and the petition of the Spartans acceded to by Artaxerxes. The peace thus concluded, (387 B. C.) after several years spent in negotiation, is generally called in history the Peace of Antalcidas.

13. This humiliating peace forms an epoch in the decline of the Grecian states. What greatly tended, about this time, to reduce their importance, and narrow the sphere of their politics, was the independence now attained by the colonies of Sicily and Cýrenáicā. The latter state, for a long course of years, waged obscure wars alternately with the Libyans and the Carthaginians, until the death of Alexander the Great, (323 B. C.) when their territory was annexed to the kingdom of Egypt.

14. The independent history of Sicily was much more brilliant, and lasted for a longer time. When the internal dissensions of the parent republics of Greece rendered them unable to extend a protecting hand to their colonies, the Carthaginians profited by the opportunity to attack Sicily, the rich cities of which, on several occasions they pillaged and depopulated.

15. A remarkable man, Dionysius the elder, at length arose, and freed the country (405 B. C.) from foreign domination. Usurping the government himself, he subjected the Sicilians to a rule so capricious and severe, as acquired for him the ambiguous appellation of the Tyrant. At the same time, he was possessed of many and various qualities of a commendable kind, a genius for literature being the most prominent.

16. He was a competitor for the poetical crown at the Olympic games, and though he was unsuccessful, it is certain that his verses were highly esteemed at Athens, a city renowned for the impartiality of its literary decisions. After a long reign he was succeeded by his son, Dionysius the younger, a man of less ability than the father, but a greater despot.

17. In spite of the counsels of the mild Dion, Plato's disciple, this prince ran into such excesses of misrule, as caused him to be exiled to Corinth, where he was obliged to become a schoolmaster for his bread. A succession of petty princes and tyrants afterwards sprang up in Sicily, until finally the island was conquered and made a Roman province (212 B. C.) by Marcellus.

18. Before this was accomplished, a series of extraordinary efforts for the protection of the chief city had been made by the celebrated

Athenian admiral done? 12. What use was made of this circumstance at the Persian court? The death of Conon? What of the peace that ensued?

13. What circumstance tended to reduce the importance of the Grecian states? What of Cyrenaica? 14. What of the history of Sicily? The Carthaginians?

15. Who was Dionysius? What of him? His character? 16. For what crown did he compete at the Olympic games? What was thought of his verses? By whom was he succeeded? 17. What of the younger Dionysius? What did he afterwards become? What finally happened to Sicily?

philosopher, Archimedes, who is said to have used burning glasses and levers of great power to destroy the Roman ships, although probably some romance mingles with the accounts of his transactions. In the sack of the city this eminent person was killed by a Roman soldier.

19. The removal of Sicily from within the sphere of Grecian influence, was of much less importance to the parent states, than the similar loss which signalized the peace of Antalcidas. By this treaty which every one of the states found itself necessitated to accede to, all the Greek settlements and cities of Lesser Asia were dis severed forever from their connection with the mother country, which had long owed to them much of its power and influence.

20. In proposing this vast and ruinous concession, as well as in framing the other conditions of the treaty, it soon became apparent that Sparta had acted solely with a view to her own interests, and, to serve these, had wilfully and permanently sacrificed the general good of Greece. With regard to the Asiatic cities, she had given them up, because experience had shown her, that, in contending for their possession, Athens had, and would always have, the advantage, from its maritime situation.

21. By another condition of the Antalcidan treaty, it was provided, that all the minor communities of Greece should be free and independent, in place of being respectively attached, as formerly, to the skirts of some larger state. By introducing this proviso into the treaty, Sparta artfully placed herself in the light of a general liberator, and won the confidence of the parties thus seemingly benefited through her interference.

22. The consequences of this stroke of policy appeared shortly after the treaty came into operation. The Spartan senate became the common referee on all occasions of petty discordance among the minor states, and, of course, decided every difference in the manner most favorable to their own ambitious projects.

23. These projects comprehended nothing less than the virtual subjugation of all Greece. On seeing themselves deprived of every opportunity of conquest abroad, the restless and warlike Lacedæmonians had turned their thoughts, not to peace or rest, but to the regaining and perfecting their ascendancy at home; and it was in this spirit that their wily emissary, Antalcidas, had drawn up the conditions of the peace.

CHAPTER XCVI.

The Olynthian War.

1. MANTINÆA, a flourishing city and republic of the district of Arcadia, was the first victim selected by the Spartans in pursuit of

19. What of Archimedes? 19. What of the removal of Sicily from Greece? What of the treaty? 20. What soon became apparent in regard to Sparta? 21. What was provided by another condition of the Antalcidan treaty? 22. What were the results of this action? What were the projects of Sparta?

XCVI.—1. What of the city of Mantinæa? Its defence against the Spartan army?

their schemes of acquisition. Upon some slight pretence they led an army (386 B. C.) against Mantinæa, which, after an obstinate and protracted defence, was forced to capitulate, and to acknowledge the supremacy of the conquerors.

2. The same fate befell the little republic of Phlius, which, without bloodshed, was forced by the mere dread of her arms to become a submissive dependent of Sparta. But another design, in which this ambitious power engaged about the same period, proved much less easy of execution, and far more important in its consequences.

3. Olynthus, the capital city of Chalcidice, a district situated in the centre of the Macedonian and Thracian coasts, had sprung up into wealth and power at a time when Athens and Sparta were too busy with other matters to regard it either with eyes of jealousy or cupidity, and had become the centre of a strong and flourishing coalition in that quarter of Greece.

4. Malcontents, however, were never wanting in a country which possessed so much general freedom without general intelligence. Although, in organizing the strong confederacy of which it was the head, Olynthus treated the minor states around it with a liberality very unusual in such cases, two cities of the union, Acanthus and Apollonia, thought proper to take offence at some part of the Olynthian policy, and sent an embassy to Sparta, requesting protection from what they termed the "dangerous ambition" of the Chalcidian capital.

5. Nothing could be more consonant to the wishes of the party addressed than this request, as Olynthus had recently given deep offence by entering into, or at least seeking for, an alliance with Athens and Thebes, the two great objects, at this time, of Lacedæmonian jealousy. Ten thousand men were voted (382 B. C.) by the senate of Sparta for the assistance of Acanthus and Apollonia, or, in other words, for the subjugation of Olynthus.

6. Two brothers, Eudamidas and Phœbidas, were ordered upon this service, the former to take the field immediately with what forces were in readiness, and Phœbidas to follow with the remainder of the troops when collected. Eudamidas marched accordingly with a band of two thousand men to the Chalcidian district, and, in the first campaign, gained some considerable successes over the people of Olynthus; but, having afterwards approached that city too incautiously, he was intercepted, slain, and his army irrecoverably dispersed.

7. Agésilas, who still occupied the throne of Sparta, — jointly, according to custom, with another prince, Agestipolis, — next sent his brother Teleutias to take the management of this war at the head of ten thousand men. Teleutias had the fortune to defeat the Olynthians in several encounters; but, having advanced, like his predecessor, to the walls of the city, he and his army met with a similar fate, the

2. What of Phlius? 3. What of the city of Olynthus? Its prosperity? 4. How had Olynthus treated the minor states round it? What of Acanthus and Apollonia? What message did they send to Sparta?

5. Why was their request agreeable to the Spartans? What force was voted for their assistance? 6. What of Eudamidas and Phœbidas? What was the success of Eudamidas? His death?

7. Who was next sent to take the command of the war? What was his success?

courage of the citizens seeming to be thoroughly roused when danger threatened their household gods.

8. King Agesipolis made the following campaign in person, with powerful reinforcements; but after having ravaged the territory of the enemy, he was seized with the fever called the *calenture*, and died Polybiades was appointed to the command of the army in his place, and this able general was successful in forcing (399 B. C.) the Olynthians, now shut up in their capital, and worn out by four years of warfare, famine, and distress, to capitulate.

9. Absolute submission to Sparta for the time to come, in peace or in war, constituted the tenor of the capitulation. It may be observed, that, on this occasion, the Lacedæmonians introduced the barbarians, as they were termed, of Macedon into the field of Grecian politics, taking assistance from their king, Amyntas, and rewarding him at the end of the war with a portion of the territory wrested from Olynthus. This proceeding was as dangerous as it is said to be to permit the young tiger to taste blood.

10. It has been mentioned that, at the outset of the Olynthian war, Phœbidas was to follow his brother Eudamidas with the remainder of the men destined at first for that service. Phœbidas, in reality, took the road for the scene of the contest with eight thousand men, but was led incidentally to employ them in a very different manner from that originally intended, and from this circumstance arose a new struggle, which shook Greece to its very centre.

11. On his journey northward, Phœbidas encamped with his strong force in the neighborhood of Thebes, the Bœotian capital. Not having been exposed to the long and severe drainage which had exhausted the population and resources of Sparta and Athens, the city of Thebes had gradually risen in wealth and importance, until it had become inferior to none of the Grecian states in means, spirit, and influence.

12. But, though fearless of injury from without, it was torn to pieces internally by the demon of faction and discord. The democratic party, at the head of which was the archon Ismenias, struggled for ascendancy with the favorers of aristocracy, the leader of whom was another archon, Leontiades. The former of these parties had for some time been uppermost in the state, and their opponents looked habitually to Spartan assistance as the only means of regaining their lost ascendancy.

13. When Phœbidas with his troops, therefore, appeared accidentally in the vicinity of the city, the opportunity of crushing their adversaries struck the aristocratical party as too favorable to be lost. Leontiades presented himself to the Spartan leader, and offered to put him in possession of the Theban citadel—an offer which was unhesitatingly if not eagerly accepted.

His fate? 8. Who took charge of the following campaign? What was the cause of his death? Who succeeded him? What was he successful in doing?

9. On what terms was Olynthus obliged to capitulate? What had the Lacedæmonians done on this occasion? 10. What has been said about Phœbidas? How did he employ the men under his charge?

11. Where did he encamp? What of Thebes? 12. What was its internal state? The two parties? 13. What happened when Phœbidas appeared before the city? Did he accept the offer? 14. At what season did this take place? The festival of Ceres?

14. The time was the most promising that could have been selected for such an enterprise. It was the season of one of the festivals of Ceres, when Theban matrons performed their devotional ceremonies in the citadel, or the Cadmæa, as it was termed in honor of the founder of the city, Cadmus. No males were present at these rites, so that the citadel held women alone.

15. As might be expected, where everything so favored the undertaking, Phœbidas, on receiving the gate-keys from Leontiades, hurried from his encampment to the citadel, and took possession of it without opposition. The surprise and consternation of the Thebans were extreme: and though Leontiades assured them of the peaceful intentions of the Spartans, four hundred of the leading citizens fled to Athens, on seeing Ismenias dragged into the citadel by the stranger troops.

16. Having accomplished his base purpose, Leontiades posted to Sparta, where the senate were without difficulty persuaded of the propriety of having a Lacedæmonian garrison in Thebes. Indeed, though the Spartans affected at first to blame the act as rash, it has been doubted whether the whole was not a preconcerted scheme of Agesilaus, a politician as artful as he was able in war. However this may be, the Spartans certainly neither reprehended nor recalled Phœbidas, while at the same time they sent for, tried, and executed Ismenias.

17. This important event took place at the commencement of the Olynthian war; and at the termination of that contest a Spartan garrison still occupied the citadel of Thebes. The confiscations, banishments, and executions, that signalized the intervening period, were almost unexampled, even in Grecian annals. The aristocratic party, backed by the soldiers of the Cadmæa, revelled in the blood of their adversaries. Deliverers at length arose to rescue Thebes from the oppression under which she groaned.

18. Of the Theban fugitives residing at Athens, one of the most distinguished was Pelopidas, a youth of noble birth, high endowments, and ardent patriotism. Burning with a desire to relieve the distresses of his country, Pelopidas, in concert with a few friends, projected a scheme for the overthrow of her oppressors.

19. Phyllidas, one of the conspirators, and a resident citizen of Thebes, invited to a sumptuous banquet, on a certain night, the magistrates, or rather tyrants, of the city, into whose favor he had purposely ingratiated himself. Pelopidas and six other noble youths had previously come by stealth from Athens, and were on that night secretly admitted within their native walls.

20. Carefully as the plot had been concealed, Archias, one of the tyrant rulers, received at the table of Phyllidas a letter containing a warning of what was to happen. But the careless voluptuary, intent

15. What did Phœbidas now do? What of the consternation of the Thebans? 16. What did Leontiades now do? What has been doubted in regard to this affair? How did the Spartans treat Ismenias?

17. When did this event take place? What was the state of Thebes? What soon, however, happened? 18. Who was Pelopidas? What scheme did he plan?

19, 20. How was the scheme carried into execution? 21. What was next done?

or indulgence in wine and other excesses, threw the missive aside, exclaiming with a smile, "Business to-morrow!" A scene of bloodshed and death speedily ensued. Shrouded in the garb of females, Pelopidas and his companions entered and struck their daggers into the hearts of the oppressors.

21. The death of the traitor Leontiades followed that of the guests of Phyllidas; the captive friends of liberty were freed from their chains; and then, to their profound joy, the wondering citizens of Thebes heard in the dead of night the voices of heralds summoning them to the support of freedom, and proclaiming, "The tyrants are no more!" Crowds of the Theban youth flocked on the morrow to the standard of the emancipators; democracy was again formally established in the republic; and in a few days, the Spartan garrison, seeing its adversaries reinforced by a strong body of Athenian auxiliaries and returned exiles, capitulated, and evacuated the Cadmæa.

22. Thus successfully terminated (378 B. C.) a revolution, in which — a thing that seldom happens on such occasions — few except the guilty suffered, and which, for justness of cause, and energetic vigor of execution, is scarcely paralleled by any similar event in the annals of the world.

CHAPTER XCVII.

Epaminondas.

1. THE Lacedæmonians, though they had no right to complain of this reverse, saw that it might furnish a dangerous example to other subject states, and accordingly they resolved to go to war, for the recovery of Thebes. Thus arose a new civil contest, which raged for seven years with wild violence, and which contributed, in more respects than one, to the final downfall of the ancient commonwealths of Greece.

2. On the side of the Spartans, Cleombrotus conducted the first campaign, after which the command was entrusted to a general named Sphodrias. On the part of Thebes, two men speedily distinguished themselves above all others. One of these was Pelopidas, who has already been noticed as an important agent in the revolution, and a man of high character and abilities. Still more eminent was his friend and associate, Epaminondas, a youth imbued with high virtues, both of nature and education.

3. Though affecting no undue contempt for riches or fame, this illustrious Theban coveted neither of them, and followed a public life only because his country required his services. In command he so conducted himself as to do more honor to the dignities with which he was invested, than they did to him; and when circumstances no

What voice did the Thebans hear in the night? What soon happened in Thebes? 22. What may be said of this revolution?

XCVII — 1. What did the Lacedæmonians resolve to do? What of the contest which

longer required his exertions, he retired to his privacy to indulge in those philosophic studies, which had given to his young mind its calm strength and magnanimity. Though excelling all his compeers in eloquence, it was said of him that there was no man who knew more and spoke less.

4. One of the most accomplished soldiers of his time, Epaminondas was also one of the wisest of statesmen and best of citizens. Such was the general appointed to command the Theban army in concert with Pelopidas, with whom he had the most perfect and disinterested friendship—a friendship rare under such circumstances, and highly honorable to both parties.

5. Sphodrias, the general to whom the Lacedæmonians ultimately entrusted the Theban war, was ensnared by his adversaries into an act of folly which greatly injured his own cause. Athens, though favorable at first to Thebes, afterwards took alarm for some not very well defined reason, and showed an inclination to aid the designs of Sparta. Uneasy at the defection of such an ally, the Thebans, by bribery or the address of their emissaries, prevailed upon the weak-minded Sphodrias to make a hostile demonstration with his forces against Athens.

6. Having been speciously led to believe that this would be agreeable to his country, the Spartan leader marched into the Athenian territory, and ravaged it, though he did not approach the city. This mad and unprovoked aggression irritated the Athenians beyond measure, and effectually detached them for the time from the Spartan cause.

7. Though his countrymen at home disavowed all participation in the attempt of Sphodrias, that general was not punished, being saved, it is related, chiefly through the influence of Agesilaus and his son Archidamus; and hence some historians have been inclined to believe that had Sphodrias advanced boldly and seized the Piræus, the Spartans would have found no more fault with it than they did with the similar accident which befell the Cadmæa.

8. Agesilaus, still the moving spring of all the councils of Lacedæmon, now saw it necessary to take some more energetic steps. At the head of an army of eighteen thousand foot and fifteen hundred horse, he took the field in person, and made two campaigns in Bœotia, ravaging the country, and harassing Thebes and her dependencies considerably, but was prevented, by the skill of the Theban generals and their able ally, Chabrias, the Athenian, from gaining any decisive success.

9. Phœbidas, the former captor of the Cadmæa, being left in command by the Spartan king on his return home, was defeated and slain

thus arose? 2. Who was the Spartan commander? Who were the Theban generals? 3, 4. What may be said of Epaminondas? His character?

5. How was Athens disposed towards Thebes? What did the Thebans do to avert this? 6. What did Sphodrias do? What effect did this act have upon the Athenians? 7. How was Sphodrias saved from punishment? What have some historians been hence inclined to believe?

8. What did Agesilaus now see that it was necessary to do? What force did he raise? What of his campaigns? 9. What of the fate of Phœbidas? What did Thebes now begin to suffer? Why could she not obtain supplies from Eubœa?

on the enemy. From the repeated injuries inflicted on the territories from which her provisions were derived, Thebes began now to suffer severely from famine, and all her endeavors to procure supplies by sea from Eubœa were frustrated by the Lacedæmonian garrison permanently established there.

10. In this emergency, the people of Eubœa rose, expelled the garrison, and Thebes obtained effectual relief. But a much more serious calamity (376 B. C.) soon after threatened the Bœotian capital. A fleet of sixty large vessels was fitted out by Sparta and her allies for the purpose of transporting troops into the neighborhood of Thebes, and of cutting off all her maritime communications.

11. At this juncture, Athens stepped in to save her ally. Chabrias, equally able by sea and land, was placed in command of a strong Athenian fleet, and having met the Spartan armament near the isle of Naxos, inflicted on it a most signal defeat, which left the trade both of Thebes and Athens perfectly free.

12. At the same time, Timotheus, the son of Conon, scoured the western seas with another Athenian squadron, and routed a Spartan fleet under Nicolochus, while Iphicrates, who succeeded him in command, continued the career of success, by vanquishing a third naval force which the Lacedæmonians had collected from Corinth, Syracuse, and other allied states and dependencies.

13. The Thebans (374 B. C.) were so elated with the prosperous aspect of their affairs at this crisis, as to reject a proposal from the Persian king, who, being desirous of assistance in quelling a rebellion in Egypt, interposed to promote a general pacification throughout Greece. They even so far forgot the dictates of humanity as to raze to the ground several hostile cities of Bœotia, and among others Plataea, a little republic long and closely connected with Athens, which now received into its own bosom the homeless citizens of its ancient ally, and expressed the utmost indignation at the conduct of their persecutors.

14. This effect of their harsh behavior probably brought the Thebans to reason, as they shortly afterwards agreed to a convention of the states of Greece, with the view of taking into consideration the propriety of a general peace.

15. Sparta was the scene (372 B. C.) of this important congress. Antocles and Callistratus, the orators, were the emissaries from Athens; Agesilaus himself conducted the negotiation on the part of the Lacedæmonians; and Epaminondas is said, by the majority of Grecian historians, to have appeared as plenipotentiary for Thebes. The proposed treaty went to establish peace over the whole country, and contained a clause acknowledging the independence of every state, large or small.

16. Sparta and Athens were for the time wearied with warfare,

10. What, however, did the people of Eubœa do? What calamity now threatened Thebes? 11. What did Athens do at this juncture? What victories did Chabrias win? 12. Timotheus? 13. What proposal did the Thebans reject? What happened to Plataea?

14. What did the Thebans shortly after agree to? 15. Where was the congress held? Who were the emissaries from the several states? What was the proposed treaty for? 16. Why did this negotiation fail? What did the Theban ambassador declare?

and their representatives signed the treaty and swore to its observance. But, unlike the Athenian envoys, Agesilaus took the oath not for his countrymen alone, but for them and their allies conjunctly. On this rock did the whole negotiation split. The Theban ambassador boldly and not unreasonably, declared, that he could not and would not become a party to the treaty, unless he were permitted also to sign in the name of his country's allies as well as in her own.

17. The refusal of Sparta to accede to this demand shows us that misfortune had not tamed her domineering pride. She claimed a right to an irresponsible authority over the states around her, but would permit a similar privilege to no other power. Epaminondas firmly asserted the title of his country to hold an equal position with any other of the states.

18. The Spartans were obstinate, and the conference broke up, leaving Thebes in a situation of great difficulty and danger. The Spartans and their more immediate confederates were her opponents before; but now she was in a measure at variance with all Greece.

CHAPTER XCVIII.

Battle of Leuctra. — Jason of Pheræ.

1. WITHIN a few months after the congress of Sparta, Cleombrotus, the colleague of Agesilaus, encamped (271 B. C.) at Leuctra, on the Bæotian frontier, with a confederate army of twenty-four thousand foot and sixteen hundred horse. The Thebans could not muster very much above half that strength, but in discipline and valor they far excelled the motley array of Cleombrotus.

2. One portion of the Theban forces merits particular notice: This was the Sacred Band, as it was named, a body originally consisting of three hundred chosen men, of tried fidelity, and bound together by the inviolable bonds of friendship. Pelopidas was the commander of this phalaux, which never fought but to conquer, until it fell, many years after this period, before the Macedonian arms.

3. Inferior as his troops were in numerical strength, Epaminondas, confident in the spirit with which he had been mainly instrumental in inspiring them, approached the plain of Leuctra, and prepared unhesitatingly to repel the invaders of his country.

4. When the armies met, the action was begun by the Theban cavalry, which attacked that of the enemy, and threw them back upon the main army, creating a confusion of which Epaminondas availed himself to perform an evolution decisive of the fate of the day. He formed a strong division into the shape of a wedge, which he carried

17. What may be said of the refusal of Sparta? What right did she claim? What did Epaminondas assert? 18. What was the situation of the various states when the conference broke up?

XCVIII. — 1. Who was Cleombrotus? Where did he encamp a few months after the congress at Sparta? With what force? What force did the Thebans muster? 2. What of the Sacred Band? Who commanded it? 3. What did Epaminondas prepare to do?

4. By whom was the action begun? What was the result of the attack? How did

nipetuously, like the beak of a galley, through the lines of the enemy spreading death and disorder everywhere.



Battle of Leuctra.

5. The Spartans never recovered themselves from the shock, and in spite of a desperate resistance, were completely routed. Cleombrotus died on the field, and his scattered forces fled for refuge to their strong encampment, which Epaminondas prudently left unassailed. The Thebans erected a trophy on the plain in honor of the victory.

6. All Greece was struck with astonishment at the issue of this. the first pitched battle in which a Spartan army had been worsted by inferior numbers. The manner in which the intelligence was received, both at Sparta and Athens, is peculiarly worthy of notice. On the day which brought the messenger of bad news to the former of these cities, its inhabitants were engaged in celebrating festival games, and invoking the favor of the gods for the approaching harvest.

7. Informed of the disastrous event, the Ephors, without interrupting the entertainments, communicated the names of the slain to their relatives, and at the same time commanded the women to abstain from lamentations. On the morrow, the friends of the fallen appeared in their best attire in the public places, and congratulated each other on the bravery of their kinsmen, while the friends of those who had survived the fight remained shut up at home, sorrowfully looking forward to the sentence of eternal ignominy, which the republic passed on every citizen who fled before an enemy.

8. The doom of disgrace, however, was in this instance averted. Actuated either by a spirit of lenity, or by the consciousness that

Epaminondas decide the fate of the day? 5. The fate of the Spartans? Of Cleombrotus? 6. How was the news received of the battle of Leuctra?

7. What did the Ephors immediately do? What was done the next day? 8. How did

Sparta, in her exhausted state, could not afford to lose more of her children, Agesilaus moved in the senate that the rigor of the laws should on this occasion be mitigated. "Let us suppose," said he, "the sacred institutions of Lycurgus to have slept during one unfortunate day, but henceforth let them resume their wonted vigor!" The prudent counsels of Agesilaus were adopted.

9. Meanwhile, at Athens, a very unexpected effect had been produced by the intelligence of the Spartan defeat at Leuctra. Anxious to propitiate the favor of the Athenians, the Thebans paid them the compliment of sending a courier extraordinary to announce the event. But the mission was coldly received at Athens. Jealousy of the growing power of Thebes was doubtless the reason of this seeming defection of the Athenians from the cause they had so lately favored.

10. To the desire of treating Sparta in her adversity with forbearance and moderation, their conduct at this juncture cannot be ascribed; for, while they showed themselves unwilling to promote further the prosperity of Thebes, they at the same time sought to extract every possible advantage to their own affairs from the depressed condition of Sparta.

11. Disappointed of countenance and assistance from Athens, the Thebans turned their eyes upon an ally of a very different order, but one still more powerful. Thessaly; at this period, was under the dominion of Jason of Pheræ, a man of extraordinary endowments, both of mind and body. To all the heroic personal qualities of the old Homeric kings, from whom he claimed descent, Jason added the military skill and the political ability of his own mature epoch.

12. Such a personage was well fitted to rise to power in a country like Thessaly, where the primitive habits of a pastoral life were but partially intermingled with more refined customs, derived from the neighboring states of the ancient Grecian confederacy. From the situation of a citizen of Pheræ, a considerable town in the southern portion of Thessaly, Jason, by his talents and conduct, gained so much influence and popularity, that, under the denomination of captain-general, he enjoyed the full extent of royal power in his native country.

13. But the mind of Jason was one capable of the loftiest designs. He saw with what ease his numerous and hardy mountaineers, whom he had trained to an almost unexampled pitch of discipline, could give him the ascendancy over the exhausted states of southern Greece; he even contemplated further conquests, such as those which Alexander afterwards realized.

14. As a first step in his policy, he assiduously endeavored to acquire a friendly influence over the Grecian republics. He visited the principal of them on several occasions, and by his specious address and semi-barbaric magnificence, won considerable favor among them. With Thebes he entered into a formal alliance, though historians

Agesilaus avert the doom of disgrace? 9. What was the effect of the news upon Athens? What was doubtless the reason of this?

10. To what desire must this conduct not be ascribed? 11. Upon what ally did the Thebans now turn their eyes? What of Jason of Pheræ? 12. For what was he well fitted? To what office had he raised himself?

13. What conquests did he contemplate? 14. What steps did he take? How did

relate tha its most distinguished citizen, Epaminondas, spurned all his advances, and rejected his presents with disdain. Yet Epaminondas was the poorest, perhaps, of all the soldiers and statesmen who ever rose to distinction in the states of Greece.

15. Holding such views, the Prince of Thessaly, as may be anticipated, at once accepted the invitation of the Thebans to join their army, and to give them that support which Athens denied. While both the victors and the vanquished at Leuctra still lay encamped near the scene of the contest, Jason, at the head of two thousand light horse, joined the army of the Thebans, and was welcomed by them with delight.

16. Sensible, however, that his ultimate designs relative to Greece would be more advanced by his appearance in the character of a mediator between the belligerent powers than as a coadjutor of either of them, Jason became the counsellor of peace, and, acting as negotiator himself, he speedily succeeded so far as to bring about (370 B. C.) a truce.

17. On its conclusion, all parties immediately left the field, the Lacedæmonians returning home with a degree of haste which implied their want of confidence in this sudden pacification, as well as their dislike of the unexpected pacificator. Indeed, all the states of Greece appear at this moment to have felt no small degree of alarm respecting Jason, whose proceedings after his return to Thessaly were calculated to confirm their worst anticipations.

18. He openly announced his intention of being present at the ensuing celebration of the Pythian games at Delphi, and of claiming the right of presiding there as an honor due to his descent, his piety, and his power. For the sacrifices of the oracle, he collected no less than eleven thousand cattle of various kinds — a sufficient indication of the number of followers with which he purposed to appear.

19. But in this hour so ominous of ill to Greece — when the ambitious views of the Prince of Thessaly were seemingly approaching to maturity — death closed his career. After a review of his cavalry, as he sat to give audience to supplicants, Jason was assassinated (370 B. C.) by seven youths, who approached him under the plea of stating some point on which they were at issue. No reason for this act has ever been discovered.

20. The feeling with which the intelligence of Jason's death was received in the Grecian cities, is plainly enough shown by the friendly, if not triumphant, welcome given by them to five of the assassins who escaped. By this event, the fall of Greece, before the rising power of her northern neighbors, was postponed for a term of thirty-three years.

Epaminondas receive his advances? 15. What invitation did Jason accept? With what force did he join the army of the Thebans?

16. What character did Jason assume between the belligerent powers? How did he succeed? 17. What did the Lacedæmonians do at the conclusion of the treaty? How did the states of Greece regard Jason?

18. What intention did he announce? What preparations did he make? 19. The manner of his death? 20. How were the assassins received by the Grecian states?

CHAPTER XCIX.

Invasion of Laconia.

1. **BLINDED** by their jealous animosities, Sparta and Thebes, with their allies, were not long in recommencing hostilities. The year following that in which Jason lost his life was distinguished by several proceedings of importance on the part of the rival states.

2. The country of Arcadia, at this time in alliance with Thebes, was invaded and ravaged by Agesilaus, in reprisal for which Epaminondas led a powerful army, composed of the youth of Bœotia, of Acarnania, Phocis, Locris, Eubœa, and other communities, into the territory of Lacedæmon herself, which had not felt the heavy hand of an enemy for several centuries.

3. At the approach of the Thebans, Agesilaus, evacuating Arcadia, betook himself to the defence of his native city, and by the exercise of consummate skill, valor, and prudence, succeeded in preserving it from the inroad of an enemy far outnumbering his own forces.

4. Great as the glory would have been of humbling the proud Spartans within their own walls, Epaminondas was too able a leader to expend the lives and energies of his soldiers upon an almost impracticable design, while a rich, because long unpillaged, country lay without defences before him. Upon Laconia, therefore, the Thebans wreaked the hostility which the genius of Agesilaus warded off from its capital.

5. The Spartan king, however, did not confine his labors for the commonwealth to the defence of the city. Recollecting the disfavor with which Athens had viewed the Theban victory at Leuctra, he sent to that republic able and wily emissaries, who, aided by the ambassadors of Corinth and Phlius, were successful in inducing the Athenians to take up arms, not for the restoration of Spartan ascendancy, but for the establishment of that general peace, which had been agreed to at the Spartan congress by every state, with the exception of Thebes.

6. From whatever causes the existing war proceeded, when viewed in this light, it in reality appeared to arise solely from the obstinacy of the Thebans; and under color of this specious argument, Athens became a party on the side of Sparta. Iphicrates, at the head of twenty thousand men, marched to Arcadia, with the view of diverting Epaminondas from his Laconian campaign.

7. The generous and wise Theban had just perfected a work of humanity, as well as of policy, at the time when he heard of the movements of the Athenians under Iphicrates. Some centuries before,

XCIX.—1. By what was the year following distinguished? 2. What did Agesilaus do? How did Epaminondas take revenge? 3. What did Agesilaus do on the approach of the Thebans?

4. What was Epaminondas too wise to do? What did he prefer to do? 5. What did Agesilaus do in connection with Athens? 6. What appeared to be the cause of the war? What force did the Athenians raise? Who commanded it?

7. What work had Epaminondas just completed? What had happened some time

Sparta had razed to the ground the flourishing city of Messen^é, and had dispersed its wretched inhabitants over Greece.

8. By the liberality of Athens, the Messenians had been assembled and settled in the island of Cephalaria, but they longed unceasingly to return to the place where their fathers slept. Epaminondas, taking pity on them, rebuilt their city, and restored their territorial possessions, thus reviving a powerful rival to Sparta in the Peloponnesus.

9. Scarcely had he done this, when the inimical demonstrations on the part of Athens were reported to him. He immediately evacuated Laconia, and Iphicrates, as if the object of his mission were thus accomplished, led the Athenian forces out of Arcadia. Watching each other's movements, both generals then took the direction of home, which they respectively reached without any hostile collision.



Trial of Epaminondas.

10. This pacific termination of the campaign brought down an accusation of misconduct upon the Theban leaders; but Epaminondas defended himself with so much force and dignity before the assembly of the people, that the factious attempts of his enemies to injure him only redounded to his honor and popularity.

before to the city of Messen^é? 8. What had Athens allowed the Messenians to do? What had Epaminondas done for them?

9. What did he do on hearing of the hostile demonstrations of Athens? Iphicrates? How did both parties reach home? 10. Of what were the Theban leaders accused?

11. The revival of the Messenian commonwealth was the most important result of the past campaign, as it took permanently from Sparta nearly one half of her long-held territory. Other advantages also had accrued to the Thebans, and they prepared to take the field, therefore, in the following spring (368 B. C.) with undiminished confidence, though the Lacedæmonians, in concert with the Athenians under Chabrias, had fortified the isthmus of Corinth, in order to close up the passage into the Peloponnesus. Epaminondas, however, forced one of the posts, and ravaged the Corinthian territories.

12. But here the campaign terminated; instead of marching into the Peloponnesus, the Theban general drew back his forces and returned to Thebes. The cause of this retreat is not very clearly understood; and certainly, whether done in consequence of commands from Thebes or not, it injured for a time the popularity of Epaminondas.

13. The condition of the northern provinces of Bœotia has been assigned by some historians as the reason, and with every appearance of probability, seeing that Pelopidas was sent immediately afterwards at the head of a strong force to restore quiet to that region, then disturbed by the tyrant Alexander, Jason's third successor on the throne of Thessaly. On the arrival of the Thebans in Thessaly, the fear-stricken despot implored their clemency, and submissively bound himself to the fulfilment of every stipulation dictated to him, whether it related to his own possessions or theirs.

14. Yet, when Pelopidas shortly afterwards was a second time called to the north, as mediator in the affairs of Macedon, and had placed the legitimate heir to that kingdom on his throne, the ungrateful tyrant of Thessaly seized him by surprise, as he wended his way home with a small train, and threw him into a dungeon. He was ultimately liberated by Epaminondas, who joined an expedition destined for the rescue of Pelopidas, as a common soldier, but, long ere the enterprise was concluded, was called by acclamation of the troops to the high post which was his due.

15. While the attention of the Thebans was thus occupied with their northern frontier, the Spartans were on their part not inactive. Archidamus, son of Agesilaus, was successful in expelling the Theban garrisons which had been introduced into various cities of Laconia. He subsequently invaded Arcadia, and gained (367 B. C.) a signal victory over the inhabitants of that region, though commanded by their bravest warrior, Lyscomedes.

16. In this engagement the Arcadians lost great numbers of men, while not one Lacedæmonian fell. When the intelligence of this victory reached Sparta, the aged Agesilaus and all the assembled inhabitants wept for joy, though, as not a single mother had to lament

11. What was the most important result of the past campaign? What other advantages accrued to the Thebans? What did they prepare to do in the following spring?

12. Why did the campaign terminate here? What was the effect of the retreat upon the popularity of Epaminondas? 13. What has been assigned by some historians as the reason? What of Alexander of Thessaly? 14. How did he afterwards treat Pelopidas? What of the expedition to release him?

15. What had Archidamus in the mean time been doing? The invasion of Arcadia? 16. The loss of the Arcadians? Of the Lacedæmonians? What was the engagement entitled?

a fallen son, this engagement was entitled, in the Spartan annals "The tearless battle." By fortifying their frontier according to a plan suggested by Epaminondas, the Arcadians put a stop for a time to the incursions of their foes.

17. The Persian court, at this period, became once more the theatre of Grecian negotiations, or rather intrigues, every one of the belligerent states being desirous of the pecuniary support, at least, of Artaxerxes. Pelopidas was the ambassador sent to Susa on the part of Thebes, and faithfully and skilfully did he fulfil the objects of his mission.

18. Charmed by his noble appearance and his commanding eloquence, the Asiatic prince distinguished Pelopidas above all the rival envoys from the other states, and ratified a treaty with him of a most advantageous character for Thebes. By the terms of this treaty, which had in view the general pacification of Greece, the Athenians were required to lay up their fleet, and the Spartans to acknowledge the independence of Messenia, under pain, in case of refusal, of drawing down upon them the conjunct vengeance of Persia and Thebes.

19. Such propositions demanded the full consideration of the parties implicated; and, accordingly, as soon as Pelopidas had returned home, and communicated to his countrymen the favorable issue of his negotiations, it was resolved that messengers should be despatched to all the states of Greece, inviting them to appear by their representatives at Thebes, in order to discuss, in full congress, the terms of the proposed treaty.

20. This summons was very generally obeyed by the minor states, but Athens and Sparta appear to have received it with contemptuous silence. The success of the Thebans, in convincing the assembled deputies of the propriety of acceding to the propositions laid before them, was not such as had been expected.

21. Lycomedes, the Arcadian envoy, boldly told the Thebans that their city was not the place where such a congress should have been held, and that, as for the alliance of the Great King, Arcadia, at least, neither cared for it nor needed it. Other deputies expressed similar sentiments, and the assembly broke up without having arrived at any decisive resolution.

22. This conclusion can excite no surprise; for, though the connection of Thebes with Persia on this occasion involved no such degrading consequences to Greece as the corresponding treaty negotiated by Antalcidas for Sparta, the motives of the two states were the same—namely, to establish for themselves an ascendancy over the other states of Greece.

17. What of the Persian court at this period? Who went to Susa on the part of Thebes? 18. How did Artaxerxes distinguish him? What of the Theban treaty? What were the terms of this treaty? 19. What did Pelopidas do when he returned home? What was resolved?

20. How was this summons received by the minor states? By Athens and Sparta? The success of the Thebans? 21. What did Lycomedes say? What was said by other deputies? 22. What of the connection of Thebes with Persia?

CHAPTER C.

Alliance of Athens and Arcadia.

1. THE conduct of Epaminondas, throughout the political manœuvres that have been described, confirms the supposition that the views of Thebes were grossly interested, and at variance with the true spirit of freedom. This just and virtuous man stood aloof from all participation in these diplomatic intrigues, and only reappeared on the scene of affairs at their unsuccessful termination.

2. Being appointed to the command of his country's forces, he again invaded (366 B. C.) the Peloponnesus, and having rapidly reduced Achaia, he established order in that province, binding its inhabitants by oath, at the same time, to follow the standard of Thebes.

3. This engagement, however, was not long kept, partly in consequence of the conduct of the Thebans themselves, who, after Epaminondas had returned home, sent commissioners to reverse much of what he had wisely done, and thus irritated deeply the party in Achaia which favored Sparta, and which ultimately gained the ascendancy.

4. The consequence was, that, in concert with the Lacedæmonians, the Achaians ravaged Arcadia, a state still in alliance with Thebes, though habitually jealous of any attempt made by it to attain an undue elevation. No other event of importance distinguished the progress of the war for some time, though the animosity between the two states chiefly concerned had lost none of its pristine bitterness.

5. But the secondary or subordinate agents in the contest were thoroughly wearied of the continual sacrifices they were called upon to make, without even a hope of advantage to themselves. Disgusted with their respective allies, the Athenians and Arcadians entered into an alliance for their mutual benefit and defence.

6. Corinth, Achaia, and Phlius — communities which had been faithful allies to Sparta, alike in adversity and prosperity — petitioned that republic either to consent to the pacification lately proposed by Thebes, or, at least, if Sparta could not assent with honor to the cession of Messenia, to permit them to conclude with the latter state a separate treaty for themselves.

7. Instigated by the ardent eloquence of Archidamus, the son of Agesilaus, the Spartans, declining and deserted as their cause and fortunes were, haughtily replied, that they never would acknowledge the independence of Messenia, but that their allies might act as best beseemed them. At first, the Thebans would only accede to an accommodation with Corinth, Achaia, and Phlius, on condition of

C. — 1. What of the conduct of Epaminondas? Did he participate in intrigue? 2. What of his invasion of the Peloponnesus? To what did he bind the inhabitants of Achaia? 3. Why was this engagement not kept long?

4. What was the consequence? Was the war distinguished by any other event of importance? 5. What of the secondary agents in the contest? What alliance was entered into? 6. What petition was made to the Spartans?

7. How did they reply? On what condition would the Thebans yield? What was

their joining the confederacy against Sparta. To this proposition the applicants would not agree, and Thebes ultimately saw fit to grant to them the neutrality they so much desired.

8. By this event the Spartans were left without any influential and potent ally excepting the tyrant of Syracuse, Dionysius the younger, who sent, about this time, in fulfilment of his father's engagements, a considerable force to the assistance of Lacedæmon. That republic, however, appears now to have been so far tamed by adversity as to look only to the defence of the Peloponnesus.

9. This region, in the mean time, stood in no danger of a hostile visitation from Thebes. Alexander of Thessaly, the same perfidious tyrant who had formerly been curbed in his cruel oppressions by Pelopidas and Epaminondas, had since that period recovered the power of which he had been deprived, and once more tyrannized over the frontier cities of Thessaly and Bœotia with such a degree of severity that the Thebans found it again incumbent on them to interfere.

10. Pelopidas was sent with ten thousand men to Thessaly, where he was joined by numbers of those who had suffered from Alexander's barbarity. At the foot of the mountains of Cynoscephalæ, the tyrant, at the head of twenty thousand men, encountered the Theban forces, and was (364 B. C.) defeated.

11. But the brave and patriotic leader of the conquerors fell a victim to his own gallantry. Seeing Alexander at no great distance from him in the battle, the gallant Theban dashed forward, almost alone, and dared the Thessalian oppressor to single combat. The cowardly despot shrunk behind his guards, who poured a shower of javelins on Pelopidas, and slew him ere his friends could advance to his rescue.

12. Though the Thebans are said to have gained another victory over Alexander, the death of their favorite commander appears to have prevented them from following up their successes to such advantage as they might otherwise have done, for we find that, at the conclusion of the war in Thessaly, they were contented to leave the tyrant in undisputed possession of his own original demesne of Pheræ.

CHAPTER CI.

Olympic Festival.—Death of Epaminondas.

1. THE Peloponnesus, in the interval, was not at peace, though, owing to the employment of their arms in Thessaly, and also to a dangerous outbreak of the aristocratical faction at home, which terminated in the destruction of the neighboring city of Orchomenus.

ultimately done? 8. In what situation were the Spartans now left? What of Dionysius the younger? 9. What of Alexander of Thessaly?

10. With what number of troops was Pelopidas sent to Thessaly? Where was the battle fought? The result? 11. The death of Pelopidas? 12. What appears to have been the consequence of his death?

where the conspiracy had sprung up, the Thebans had their hands too full of other business, to carry the war at this moment across the Corinthian isthmus.

2. It has been mentioned that the Arcadians, allies as they were of Thebes, were equally jealous of Theban as of Spartan domination. In truth, the confederated cities of Arcadia, as they had grown powerful, had become ambitious; and when they assisted Thebes against Sparta, they did it only with a view of establishing for themselves, upon the ruins of the latter power, an uncontrolled ascendancy in the Peloponnesus.

3. Actuated by this unworthy motive, they (364 B. C.) turned their arms against the Elians, the possessors of the opposite or western coast of the Peloponnesus. Peaceful in their habits, the Elians found themselves unable to repel their aggressors, and besought assistance from Sparta



Olympian games.

4. The desired succors were granted without delay, but the Arcadians still continued to push their conquests vigorously in the Elian territory, gaining one town after another, until the sacred city of Olympia, the pride of the Peloponnesus, fell into their hands. A suspension of hostilities then took place, in order to permit the cele-

CI. — 1. What was the situation of the Peloponnesus, in the mean time? 2. What of the Arcadians? The cities of Arcadia? 3. What of their attack upon the Elians? To whom did the latter apply for assistance?

4. Was this granted? What of the victories of the Arcadians? The capture of

bration of the hundred and fourth Olympiad, to which festival a great concourse of people came from all parts of Greece.

5. With the exception of a bold and unsuccessful attempt on the part of the Elians to surprise their conquerors in an unguarded moment, the games and solemnities passed off with as much eclat, as if the city had been in the hands of its natural possessors. When the festive assemblage had dispersed, some of the Arcadian leaders, tempted by avarice and opportunity, laid hands on the rich treasures, which the superstition of centuries had heaped around the Olympian shrine.

6. Others of the generals were shocked at the sacrilegious act, and this feeling was so strongly participated in by the majority of the confederated cities of Arcadia, when the spoliation became known to them, that they decreed the restitution not only of the sacred treasures, but also of the sacred city itself, to the Elians, whom they moreover invited to send a deputation to Tegea, for the purpose of concluding a peace.

7. The fear of drawing down the vengeance of the gods appears to have been the cause of this turn of affairs, which was no less agreeable to the people of Elis, than it was distasteful to the persons who had shared in the plunder of the shrine. Of the number of these was the commander of the Theban garrison at Tegea, the city in which the Arcadian and Elia deputes met to arrange the conditions of a peace.

8. When the peace had been agreed upon, the deputies sat down, according to custom, to an entertainment prepared for them, and everything wore the appearance of unity and concord, when suddenly the unsuspecting representatives of Arcadia and Elis were seized by a body of armed men, and thrown into confinement.

9. The principal actor in this affair was the Theban captain, instigated by others in the same predicament as himself with respect to the sacred treasures. Intimidated by the threatening attitude assumed in consequence by the Arcadian cities, the Theban speedily released his prisoners, but he could not so easily undo the injury which his country had sustained by his imprudence.

10. The good will of half of Arcadia was alienated from Thebes on this occasion; and the more so, because, on being applied to for redress of the outrage inflicted, the Thebans did not discountenance the act of the Tegean garrison, but declared that they should speedily send an army to restore order.

11. Indignant at this haughty and menacing conduct, the Arcadians applied for assistance from Athens and Sparta, and prepared vigorously to defend their territories against their late ally. In accordance with their intimation, the Thebans and a strong confed-

Olympia? The Olympian games? 5. How did the games pass off? What was done by some of the Arcadian leaders? 6. How was this act regarded by others? What was decreed in regard to the treasures and city?

7. What was the cause of this turn in affairs? How was it looked upon by the different parties? 8. What happened at the entertainment given to the deputies? 9. Who was the principal actor in this affair? What was the result of this action? 10. What of the alienation of Arcadia from Thebes?

11. What did the Arcadians now do? The Thebans and their allies? Epaminondas?

erate force of Bœotians, Thessalians, and Eubœans, took the field (363 B. C.) under their tried and favorite general, Epaminondas, who led them without delay into Arcadia, halting at Tegea, where he expected to be joined by some, at least, of his old fellow-soldiers of the province.

12. Though disappointed in this anticipation, the Theban was not the less bold in his operations, or distrustful of their issue. Learning that the Lacedæmonians under Agesilaus were advancing to join the Arcadian confederacy at Mantinæa, Epaminondas decamped in the night-time, and made a dash against Sparta, which must have ended in the total ruin of that city, had not a Cretan deserter apprized Agesilaus of the Theban general's purpose, in time to permit the old king and his son to return to the defence of their household gods.

13. Foiled in this enterprise by the betrayal of his design, and by the desperate valor of the Spartans, Epaminondas, resolute to do something worthy of his renown, next marched upon Mantinæa, eluding, by his rapid evolutions, the Arcadians and their allies, who had moved to the relief of Sparta.

14. Mantinæa, thus left unprotected, must have fallen a prey to the Thebans, had not fortune, as if to baffle the designs of their leader, brought to the city, a few hours before his arrival, a strong squadron of Athenian cavalry, to whose determined bravery the safety of the place was owing. The Arcadian confederates shortly after returned to their position at Mantinæa; and Epaminondas, eager to wipe away the memory of his late failures, came to the resolution of hazarding a general engagement.

15. His preparations for this conflict, and his conduct throughout the day, have been regarded by all historians as indicative of consummate military skill. After deceiving the enemy by a show of declining an engagement, Epaminondas suddenly formed his troops into a wedge-like phalanx, as at Leuctra, and pierced their lines, almost ere they had time to resume the arms which they had rashly laid aside. A bloody struggle ensued, in which the Thebans were completely successful, as long as their leader was at their head to point the way to victory.

16. But in the heat of the battle, Epaminondas received a mortal wound, and was carried aside by his friends, after which the conflict became so confused, that both parties, at its conclusion, claimed the honors of the day. The Theban commander lived for a short time after the tumult of battle had ceased, and then died, calmly and cheerfully, in the arms of his weeping countrymen, leaving behind him a name second to none in the annals of Greece.

17. Under the auspices of the Persian king, who still wished to levy men for his service in Egypt, overtures for a general peace were now once more made to the states of Greece. Sparta alone with-

12. What did he learn of the Lacedæmonians? What did he then do? How was his design frustrated? 13. What was Epaminondas resolute to do? Where did he next march? 14. What of the defence of Mantinæa? What did Epaminondas determine to do? 15. What of his preparation for the conflict? What of the onset? The struggle? 16. The death of Epaminondas? Who claimed the honors of the day?

17. What overtures were now made by the Persian king? Why did Sparta withhold

held her assent to the new treaty, because it recognized the independence of Messenia. Moreover, irritated seemingly by the conduct of Artaxerxes, Agesilaus passed over into Egypt, at the head of one thousand Lacedæmonians and ten thousand mercenaries, with the view of assisting the usurper of the Egyptian throne to maintain his ground against the Persians.



Death of Epaminondas.

18. This, at least, was one motive for the extraordinary step taken by a decrepid man, above eighty years of age. The hope of accumulating funds sufficient to restore the declining fortunes of his country, was perhaps another inducement for Agesilaus to become a hireling soldier; and, unquestionably, this view is the most honorable which can be taken of his conduct.

19. Aged as he was, he warred in Egypt with all his wonted ability, and placed on the throne of that country a prince named Nectanebus, who bestowed on him an ample reward. Agesilaus was on his way home, when he died (361 B. C.) at Cyrenaica, on the African coast, in the eighty-fourth year of his age, and the forty-first of his reign.

her assent? What of Agesilaus? 18. What motives induced him to this step? What was his success in Egypt? His death?

CHAPTER CII.

Philip of Macedon.

1. BEFORE reverting to the internal history of the Grecian republics, it will be necessary to bring fully before the eye of the reader a power, which hitherto has only called for an incidental allusion, but which, at this period, began to assume a conspicuous place in the affairs of Greece.

2. The principality of Macedon originally consisted of a small inland track of country, bounded on the north, east, and west, by the barbarous kingdoms of Paonia, Illyricum, and Thrace, and separated from the Archipelago on the south by a chain of Grecian republics, of which Olynthus and Amphipolis were the most powerful. Caranus, an Argive prince, was the founder of the Macedonian settlement, which, through a period of more than four hundred years, had maintained its position in spite of its savage and dangerous neighbors.

3. The possessor of the throne, during the latter years of the war between Thebes and Sparta, was Perdiccas, who owed his elevation to the assistance received from Pelopidas, the Theban. Perdiccas was slain in battle by the Illyrians, and left to his infant son a kingdom occupied by enemies, and wasted by internal divisions. At this juncture, Philip, the late king's brother, stepped forward, and asserted the rights of his nephew, in opposition to several pretenders, who, according to custom, took advantage of the troubled times to lay claim to the sovereignty.

4. Philip was not a man to be deterred from his purpose by danger or difficulty. Gifted by nature with very superior powers of mind, his residence at Thebes in his boyhood, as an hostage, had permitted him to enjoy the instruction of Epaminondas, in whose house he is said to have been brought up, and whose warlike skill he most probably had many opportunities of witnessing.

5. Repeated visits to the leading republics of Greece had added to the advantages thus early possessed, by enabling the Macedonian prince to examine the most civilized institutions, and to form a personal acquaintance with the greatest philosophers and captains of the day. When it is added that Philip was in the bloom of youth, pleasing in appearance, and engaging in manners, it is scarcely to be wondered at that he should speedily have wrested the affections of the Macedonians from his semi-barbarous rivals.

6. These pretenders to the throne, however, were supported by the Thracians, who had invaded Macedon on the west after the death of Perdiccas, as the Pæonians and Illyrians had done on the north. The hostility of all these enemies Philip contrived to disarm by bribes, promises, and flattery—weapons for the use of which he became famous

CII. — 1. What power must now be mentioned? 2. What of the principality of Macedon? Its boundaries? Who had founded this settlement? 3. What of Perdiccas? What did he leave to his son? What of Philip? 4. Where had he been educated? 5. What other advantages had he received? What of his appearance? 6. By whom were the

in after years, and which, even in youth, he wielded with the hand of a master.

7. Perhaps the warlike spirit and courage which undoubtedly distinguished his character, might have tempted him, unsettled as his authority was, to employ arms instead of craft against his barbarian neighbors, had not another danger lowered upon him at the moment, of a nature likely to occupy his whole means of resistance. His hands were strengthened for this new encounter, by his elevation (360 or 359 B. C.) from the regency to the throne, the precariousness of an infant reign being considered by the people as ill suited to the temper of the time.

8. Athens was the quarter whence Philip's new difficulties threatened to issue. Having acted as an auxiliary only during the contest that terminated at Mantinæa, while Sparta and Thebes had put forth and exhausted their whole strength and resources, the Athenian republic found itself, at the declaration of peace, once more at the head of the Grecian states, both as respected population and means.

9. With the return of prosperity, unfortunately, the pride and profligacy of its citizens had also returned; corruption reigned in the court, the senate, and the assembly; the property of the good and innocent at home was confiscated to feed the craving vices of the populace; and, abroad, the tributary allies of the state were grievously and unscrupulously taxed to supply the same insatiable demands.

10. Such was the condition of the prosperous yet miserable republic of the Athenians at the death of Perdiccas, who had given them deep offence by disputing their right to Amphipolis, a city acknowledged as their dependency by the general council of Greece. Having this ground of dislike to Perdiccas, the Athenians continued their hostility to his brother and successor, and sent an armament to assist Argæus, the principal pretender to the Macedonian throne.

11. Philip met his rival in the field, slew him, and took captive his Athenian allies. It was on this occasion that the young king first displayed in its full extent that deep and artful policy which made his long career so splendid and successful. Instead of exhibiting anger against his Athenian prisoners, he treated them with the utmost kindness and respect, restored their property, and sent them all home, unransomed, and full of admiration for his character and conduct.

12. This wise, and, it may be, generous behavior, had its due and intended effect. When Philip's ambassadors presented themselves at Athens with proposals of peace, the republic at once gave its assent. One enemy thus skilfully removed, Philip turned his attention to his northern neighbors, the Pæonians, whose sovereign died at this critical moment without heirs.

13. Profiting by the opportunity, the Macedonian king entered

pretenders to the throne supported? How did Philip disarm their hostility? 7. What of the danger which now threatened him? His elevation to the throne? 8. In what situation was Athens now? To what was this owing? 9. What of its internal condition? 10. What of its hostility to Perdiccas? Did it retain this feeling when Philip ascended the throne? What armament did the Athenians send out?

11. What was the result of the battle? How did he treat his Athenian captives? 12. What was the effect of this action? Were the terms of peace accepted? Where

Pæonia, and found little difficulty in reducing its inhabitants to subjection, and annexing their territory to his own. His forces and influence being greatly augmented by this acquisition, he then inflicted on the country of the Illyrians a severe retribution for their recent invasion of Macedon, and compelled them humbly to sue for peace. Thus, in the course of two years, did the extraordinary activity and address of one man, and that a mere youth, not only heal the gaping wounds of his country, but also raise her to a far more vigorous and sound condition than it was ever her fortune previously to enjoy.

CHAPTER CIII.

Athens.—The Social War.

1. BEFORE proceeding with the narrative of Philip's ambitious career, the affairs of Athens demand a passing remark. The allied dependencies of that republic bore long and patiently the system of exaction formerly alluded to, but their patience gave way at last.

2. Acting in concert with several minor communities, the isles of Chios, Cos, Rhodes, and the city of Byzantium, after having duly prepared themselves for the consequences, transmitted (358 B. C.) a joint declaration to the Athenian government, that, "as they now needed and derived no assistance or protection from Athens, the tribute hitherto paid in return for such countenance could no longer be required." This message excited great indignation in the party addressed, and a fleet was ordered out to check the rebellious spirit of the allies.

3. The chief instigator of this measure was Chares, a man of profligate character, and one of the principal abettors of those oppressive impositions which had caused the revolt. To this popular favorite was committed the conduct of the *Social War*, as it was called; Timotheus and Iphicrates, the ablest captains then in Greece, being passed over, on account of their known inclination for conciliatory and not hostile measures on this occasion.

4. The only man of note and ability on board of the fleet was Chabrias, and to him alone was the expedition productive of honor, though the acquisition of it cost him his life. When the Athenians arrived at Chios, their commander, Chares, found himself unable to carry his squadron into the harbor, from the vigorous opposition offered by the revolted confederates, who had assembled on the island in force.

5. Chabrias alone penetrated into the little bay with the single ship entrusted to him; but his men, finding themselves unsupported, leapt

did Philip now turn his attention? 13. Did he succeed in reducing Pæonia? What of the Illyrians? What had Philip done in two years?

CIII.—1. What of the allies of Athens? 2. What islands and cities revolted? What message was sent to Athens by them? What was the effect? 3. Who had proposed this measure? Who took charge of the war? Why were more skilful generals passed over? 4. To whom alone did the expedition bring honor? What was the reason of this? 5. What of the death of Chabrias? 6. What of the subsequent operations of Chares?

into the sea and swam back to the fleet, leaving their brave leader, who preferred death to dishonor, to fall by the darts of the enemy.

6. The subsequent operations of Chāres were not more successful than this attack upon Chios. A new fleet was sent to his assistance, under the command of Mnēsthēus, who had Iphicrātēs, his father, and Timotheus, his father-in-law, as his counsellors, although neither of the two veterans held any high official post in the expedition.

7. On the junction of the two fleets, it was determined to lay siege to Byzantium, with the view of bringing out the whole strength of the confederates to its defence. The scheme was successful; the allies rapidly collected all their naval forces, and appeared before Byzantium. A violent storm, however, arose, which rendered it unadvisable and impracticable, in the opinion of Timotheus and Iphicrates, for the Athenians to bear up to the enemy.

8. Chares, on the other hand, confidently insisted on rushing to the attack, in spite of the risk of shipwreck and other difficulties dreaded by his companions. His opinions were overruled. The consequence was, that he instantly despatched messengers to Athens, branding Timotheus and Iphicrates with every opprobrious epithet which he could invent. The objects of his spite were recalled, and tried for neglect of duty.

9. Timotheus was condemned to pay a fine of one hundred talents (\$100,000) to the state—a sentence which drove this worthy descendant of Canon and Miltiades into banishment. Less scrupulous than his fellow-victim, Iphicrātēs is said to have overawed his judges by filling the court with armed friends, and thus forced an acquittal. He, nevertheless, retired like Timotheus from the ungrateful city of his birth, and neither of them ever took part in future in her affairs.

10. After thus ridding himself of his colleagues, Chares roamed about the seas, attended by a crowd of singers, dancers, and harlots, without giving himself any concern about the conduct of the war. In truth, instead of benefiting his country, he ultimately brought down upon her the anger of Persia, by hiring himself and his troops to aid the designs of a rebellious satrap of Ionia.

11. Alarmed by a threatening missive from Artaxerxes Ochus, the Athenians recalled (356 B. C.) their fleet, thus tacitly leaving the revolted confederates in possession of the independence for which they had combated. Other causes also operated to induce Athens to submit tamely for the time to this grievous diminution of her empire and resources.

What was sent to his assistance? 7. What plan was determined on? Was the scheme successful? What did the veteran generals think of risking an engagement? 8. What did Chares insist on doing? What message did he send to Athens?

9. What was Timotheus condemned to pay? What of Iphicrates? Their future life? 10. What of Chares after the departure of his colleagues? What of Persia? 11. What did the Athenians now do?

CHAPTER CIV

Amphipolis taken by Philip. — His Marriage.

1. PHILIP, after mastering his barbarous neighbors, and securing his northern frontiers, had turned his attention to the south, and had commenced, during the expedition of Chares, those encroachments which were destined to end only with the subjugation of all Greece.

2. His first movements were wily as those of the serpent. Olynthus and Amphipolis, being the most important of the confederated republics that lay between Macedon and the sea, naturally attracted his first regards. Upon Amphipolis, which Philip was determined to master in the first instance, the Athenians, it will be remembered, had strong claims.

3. To prevent their opposition until his designs were accomplished, Philip amused them with the belief that he was about to conquer the city for them, and the Athenians, intent at the moment on the Social War, suffered themselves to become his dupes, though they could not be blind to the probable issue.

4. Another preparatory step was, to detach the Olynthians from their alliance with Amphipolis. His attack upon the city was met by the Amphipolitans with great valor: but they were ultimately compelled (358 B. C.) to surrender at discretion.

5. Philip behaved to the vanquished with equal policy and generosity. A few only of the most violent authors and abettors of the resistance to him were banished; the rest of the citizens were mildly treated, and the commonwealth was incorporated with Macedon, to which, from its marine situation, it formed a valuable acquisition.

6. After this event, Philip assiduously cultivated the good graces of the Olynthians; feeling that, with their assistance, he might almost defy the utmost wrath of the Athenian republic, which he could not hope much longer to deceive with respect to his real views.

7. The Athenians, however, were still too much occupied otherwise to examine intently into the true character of the man who kept continually feeding their vanity with conciliatory messages and flattering promises, while his acts bore, to say the least of it, a very ambiguous aspect. For, in addition to his retention of Amphipolis, the King of Macedon captured the Athenian fortress of Potidæa, and sent home the garrison, expressing, at the same time, a polite regret that his alliance with Olynthus rendered such a step incumbent upon one who entertained so sincere a respect, as he did, for the Athenian republic.

8. Finding that state still tolerant of his deeds, Philip profited by their inaction to visit Thrace, a portion of which, containing valuable

CIV. — 1. Where had Philip now turned his attention? 2. What of his first movements? Olynthus and Amphipolis? How did Philip prevent the opposition of the Athenians? 4. What other steps did he take? What of the attack upon Amphipolis? The result? 5. How did Philip treat the vanquished?

6. How did he behave toward the Olynthians? 7. Why were the Athenians too much occupied to examine into his character? What of the capture of Potidæa? 8. What

gold mines, he annexed to his dominions. He next entered Thessaly, which he liberated from the cruel despotism of three tyrants, the brothers-in-law, and likewise the assassins, of the late Alexander of Pheræ.

9. So grateful were the Thessalians for this deliverance, that they made Philip their sovereign in every respect but the name, ceding to him a great proportion of their revenues, and placing at his command all the conveniences of their harbors and shipping. The value of this grant was great, and the Macedonian prince well knew how to make it permanent.

10. Of the vast importance, also, of his Thracian acquisitions some idea may be formed from the fact, that, by his able dispositions relative to the working of the gold mines, he managed to extract from them not less than a thousand talents—about a million of dollars—annually.

11. The triumphant Prince of Macedon now thought of a consort for his throne. In one of his excursions from Thebes, he had formerly seen and admired Olympias, the daughter of Neoptolemus, king of the small territory of Esoire, on the western frontier of Thessaly. Thither he now proceeded as a wooer, and ere long he had the satisfaction of presenting the fair princess to his court at Pella.

12. While engaged in the festivities consequent upon this event, Philip was suddenly called again to arms, by the information sent to him by some of his many emissaries, that Illyria, Pæonia, and Thrace, were making conjunct preparations to emancipate themselves from the yoke he had imposed on them.

13. Sending Parmenio, one of his ablest lieutenants, to Illyria, the king took the field in person against the Pæonians and Thracians. Both these enterprises were successful, and the discontented provinces were restored to quiet and submission. Ere Philip returned home, he received intelligence of his horses having gained the chariot-race at the Olympic games; an occurrence which afforded him much pleasure, as it brought him, in a measure, within the pale of Greek citizenship.

14. Nearly at the same moment, the still more joyful news was brought to him, of his queen's having given birth to a son at Pella. A letter written to Aristotle by the king denotes the gratification he felt on this occasion, as well as the high estimation in which he held that philosopher, whom he had met and known at Athens.

15. "Know," said the letter of Philip, "that a son is born to us. We thank the gods not so much for their gift, as for bestowing it at a time when Aristotle lives. We assure ourselves that you will form him a prince worthy of his father, and worthy of Macedon." Fourteen years after the date of this epistle, (356 B. C.,) Aristotle became

of Philip's visit to France? Thessaly? 9. How did the Thessalians repay Philip for his deliverance? What was the value of this grant? 10. What of the value of his Thracian acquisitions?

11. What did he now think of? Whom had he formerly seen and admired? What did he soon do? 12. What happened at this time? 13. What preparations were made? Were the enterprises successful? What intelligence did he receive from the Olympic games?

14. What news was brought to him from his queen? What of the letter written by

the instructor of Philip's son; and much, unquestionably, of the future glory of Alexander the Great flowed from the lessons of this illustrious philosopher.

16. The sway of the Macedonian king now extended almost from the Adriatic Gulf on the west, to the Euxine Sea on the east, and was confined only by the mountainous belt of Hæmus on the north, while it included the wide and fertile plains of Thessaly to the south. Over this great range of territory Philip's influence was predominant, though he permitted, in some quarters, a nominal sovereignty to remain, temporarily at least, in the hands of others.

17. In eastern Thrace, for example, Kersobleptes, son of the deceased Cotys, possessed the title of king, and in Byzantium the Athenian influence was still predominant, notwithstanding that city's participation in the advantages and independence accruing from the Social War. Philip found himself obliged to act with caution in his assumption of dominion in Byzantium, from the jealous care which Athens extended to her interests and commerce in that particular region.

18. His desires were nevertheless steadily fixed on the possession of it; and, as if to further his designs, with respect to this city and Olynthus, as well as all the ulterior objects to which the acquisition of them was merely preliminary, a new war sprung up in the centre of Greece.

CHAPTER CV.

Proceedings of the Amphictyons.—Phocian, or Sacred War begun.—Phocians routed by Philip.

1. THE war alluded to at the close of the last chapter had its origin in certain proceedings of the Amphictyonic council, a body which formerly exercised a powerful influence on the affairs of Greece, and which, after its rights had long remained dormant, had begun to reassert them with vigor, backed chiefly by the countenance of Thebes.

2. Incited by the representatives of that republic, the Amphictyons imprudently revived the old subject of the seizure of the Theban citadel by Phœbidas, and imposed on Sparta, for that transaction, a fine of five hundred talents. To this decree the Lacedæmonians paid no attention, and neither the Amphictyons nor the Thebans were powerful enough to attempt its violent enforcement.

3. Instigated in like manner by the Thebans, the council sentenced the people of Phocis to pay a heavy fine for having tilled certain lands consecrated to Apollo, in whose sacred city of Delphi the Amphic-

Philip to Aristotle? 15. What happened fourteen years after? 16. How far did Philip's sway now extend? What of his influence over this range of territory?

17. What of eastern Thrace? Byzantium? How was Philip obliged to act in regard to Byzantium? 18. How were his desires to possess this city furthered?

CV.—1. What of the origin of the war which now sprung up? 2. What subject did the Amphictyons revive? What fine did they impose on Sparta? Did the Spartans pay

tyons then held their sittings. The motives of Thebes, in urging these measures, appear to have been at once mercenary, ambitious, and revengeful.

4. In the first place, from her preponderance in the Amphictyonic council, the fines, if paid, would have been, without difficulty, perverted to any purpose most conducive to her benefit. On the other hand, if the fines were not paid, the religious prepossessions of all Greece would most probably be shocked by the indifference of the Spartans and Phocians to the sacred edicts of the Delphic council, and a plausible plea would be established for warring, on the latter people at least, in defence of the pretended rights of Apollo.

5. Moreover, contemporary orators did not scruple to assert that Thebes had it in view to recruit her finances from the rich treasures of the Delphic deity, the only avenue to which lay through the territory of Phocis.

6. These views, if in reality entertained by the people of Thebes, were only in part fulfilled. The exorbitance of the fines ensured their non-payment by the Spartans and Phocians, and the recusants were accordingly declared by the Amphictyonic council to be public enemies, whom it behooved every state of Greece, as they hoped for divine favor, to assist in forcing to compliance and submission.

7. But the general ear of Greece was deaf to the call of the once authoritative council. The Thebans only, with the Locrians, and some minor states who were actuated by private motives, came forward to punish the violators of the laws, and contemnors of the religion, of their country. Ere the storm burst, the Phocians, who were destined to receive the meed of punishment in the first instance, had bestirred themselves in such a manner, as to show that they were not a people to be easily or quickly coerced.

8. Having received secret supplies of money, with assurances of further support, from the Spartans, to whose sympathy they naturally appealed in this emergency, the Phocians did not wait to be attacked, but themselves struck the first blow, encouraged to it chiefly by the counsels of Philomelus, an ambitious and daring spirit among them, and the head of one of their wealthiest and most popular families.

9. Having artfully prepared the minds of his countrymen for the exploit, Philomelus led a strong force with great rapidity to Delphi, and acquired possession, (355 B. C.,) with ease, of the sacred city, to which superstition had hitherto proved an effectual, though almost sole, protection.

10. Perhaps the Phocians themselves would have been staggered by the seeming impiety of this action, had not their leader instilled

any attention to this decree? 3. What did the council sentence the people of Phocis to pay? What were the motives of the Thebans?

4. What would have happened if the fines were paid? What if they were not paid? 5. What did contemporary orators assert? 6. Were the fines paid? What did the council declare the recusants to be?

7. What states came forward to punish them? What had the Phocians in the mean time done? 8. What had they received from Sparta? By whom were they encouraged to resistance? 9. What of Philomelus and the city of Delphi?

10. What had Philomelus told them in regard to Delphi? 11. What did he do after

into them the belief, founded upon a passage in Homer, that they were the rightful and natural guardians of the Delphic shrine.

11. Immediately on completing his enterprise, Philomēlus took care to inform all Greece of the grounds on which he had expelled the Amphictyons from the city of Apollo, and had assumed possession of it in the name of his country. No general feeling of any kind seems to have been excited in Greece by the intelligence of this event.

12. The accession of no new parties to the contest resulted from it, although, undoubtedly, the animosity between those already engaged, or intending to engage, was by no means diminished by the seizure of Delphi. Ultimately, however, the Sacred War, as this struggle is named in history, involved in its vortex the majority of the Grecian states, and was mainly instrumental, as has been said, in overturning their common independence.

13. Thebes appears to have been unprepared for the perfect indifference with which the rest of the republics regarded the decrees of the Amphictyons, and the conduct of the Phocians. Even her own immediate dependencies could with difficulty be aroused to action, and the Phocians proceeded in their career, for a time, almost unchecked.

14. Under the energetic guidance of Philomelus, and aided by a strong body of mercenaries, they invaded the territory of the Locrians, and sorely harassed these allies of Thebes. When the people of the latter republic, after the lapse of a season, were enabled to take the field, fortune continued to favor their adversaries. During the two campaigns that followed the capture of Delphi, the Phocians were successful in almost every engagement.

15. They met with a severe mischance, at length, in the loss of their vigorous commander, whose death took place in a manner so remarkable, that the Thebans did not scruple to represent it as an evidence of the divine displeasure. Being wounded in battle, and driven by the enemy to the brink of a precipice, Philomelus threw himself from it, and was dashed to pieces.

16. But the fact that a death of torture would most probably have been his fate had he been taken alive, sufficiently explains the motive for this deed; for this war was attended with circumstances of peculiar barbarity. No quarter was given to the Phocians, because the crime with which they stood charged was sacrilege, and, in self-defence, they adopted the like conduct towards their adversaries.

17. Onomarchus, the brother of Philomelus, succeeded him in the command of the Phocian army. The new leader was a man of equal ability with his predecessor, and still less scrupulous in the use of means to advance the interests entrusted to him. He employed the Delphic treasure unsparingly in the coinage of money for the enlistment of new troops, and for assailing the fidelity of the Theban allies.

18. For a time, a fresh spirit seemed to be infused into the Phocian

taking the city? 12. What resulted from this event? What was the Sacred War ultimately the cause of?

13. What does Thebes appear to have been unprepared for? What of her own dependencies? 14. What of the Phocians in the territory of the Locrians? Their success? 15. What of the death of Philomelus? 16. What was probably the motive of this act?

17. Who succeeded Philomelus? What of his ability? How did he employ the

cause, and Onomarchus made the best use of his opportunities. At the head of a large and well appointed force, he ravaged Doris and Locris, and finally penetrated into Bœotia, where he took by storm several of the dependant cities of Thebes.

19. He also detached his brother Phayllus into Thessaly with a body of seven thousand men, in order to assist the party which had declared for Phocis in that country, against the strong counter-interest of Macedon.

20. Philip did not look on idly, and behold a step taken which threatened to overthrow his lately acquired influence over his southern neighbors. He collected a strong force, and marched against Phayllus whom he vanquished, and drove from Thessaly with disgrace. Onomarchus was compelled to evacuate Bœotia, and advance against the new foe.

21. In an engagement which followed, the Phocian general, by his dexterous tactics, gained a decided advantage over Philip, and forced him to retreat into Macedon, to recruit his strength. Onomarchus then returned to Bœotia, with a large body of Thessalian auxiliaries added to his former forces. He had scarcely time, however, to meditate a fresh assault on the Theban power, when the reëtrance of Philip into Thessaly called him again to the defence of that country and his allies there.



Phocians thrown into the sea.

22. The Phocian and Macedonian armies again met, when a bloody engagement ensued, in which Onomarchus and six thousand of his men lost their lives on the field. Three thousand of the Phocians

Delphic treasures? 18. What of his expeditions and success? 19. Where did he send his brother, Phayllus? 20. What did Philip now do? What was Onomarchus compelled to do? 21. What happened in an engagement which followed? What was

were taken alive, and never afterwards returned to their country. Whether death or slavery was their ultimate fate, is not clearly known, though it is stated by some authors that they were thrown into the sea by order of Philip.

CHAPTER CVI.

Thermopylæ closed against Philip.—Demosthenes, the Orator.

1. AT this time the King of Macedon might have with ease completed the ruin of Phocis. But such was not his object. His desire was to perpetuate the dissensions of the Grecian states, not to give any one of them increased power by the destruction of another. He therefore, remained for the time content with having quelled the attempt of the Phocians to wrest the country of Thessaly from his own grasp.

2. This policy he was the more bound to pursue, as he saw very clearly that any endeavor on his part to enter the bounds of the states, would immediately alarm them into the formation of a general confederacy, against which he might as yet be unable to make head. Actuated by these motives, the artful Macedonian turned again to the pursuit of those schemes of gradual and limited conquest, which he felt to present the surest path to that unlimited power on which his eyes were incessantly fixed.

3. Olynthus and Byzantium began now to perceive more clearly the designs which Philip entertained against them, and to feel the effects of his renewed intrigues. In order to strengthen their hands against him, these communities entered into a new alliance with Athens, which state had the penetration to see clearly the ultimate drift of the Macedonian king.

4. It is probable that Philip would not have been deterred by these steps from coming speedily to extremities, had not a wound, received in one of his late battles, kept him for some time in a state of inactivity; and when he did recover from this accident, his attention was temporarily withdrawn from Olynthus and Byzantium, by an affair of more pressing consequence.

5. The Phocian or Sacred War was not yet ended. Phayllus, the brother of the late Phocian commanders, had excited his countrymen to a renewal of the contest, (352 B. C.); and by plundering still further the shrine of Delphi, he raised sufficient means to collect an army of mercenaries, not inferior in numbers to any other that had taken the field in the same cause. Five thousand Athenians and one thou-

Philip forced to do? What of Philip's reëntrance into Thessaly? 22. What was the result of the battle?

CVI. — 1. What was the desire of Philip in regard to the Grecian states? With what, therefore, did he remain content? 2. Why was he the more bound to pursue this policy? To what schemes did he turn his attention? 3. What did Olynthus and Byzantium now begin to perceive? With what state did they enter into an alliance? 4. What probably prevented Philip from coming to extremities? What further withdrew his attention from those cities? 5. What had Phayllus done? What force had he raised?

said Lacedæmonians formed part of this force, being sent as auxiliaries by the states to which they respectively belonged.

6. Philip no sooner heard of these preparations than he resolved to seize the opportunity of endeavoring to enter the bounds of Phocis, trusting that his assumption of the character of conservator of the shrine of Apollo against its violators, the Phocians, would strike such a pious awe into the leading states, that they would allow him to pass the straits of Thermopylæ without obstruction.

7. His numerous emissaries among the various republics flattered him into the firm belief that such would be the case. Accordingly, at the head of a numerous army, Philip eagerly turned his steps in the direction of the Phocian territories. Athens, on this occasion, saved Greece from the grasp of the ambitious monarch. On the first intelligence of his march, they took the alarm, instantly flew to their ships, and ere the king could reach the spot, had placed a powerful guard on the straits of Thermopylæ.

8. Mortified to find the avenue to lower Greece impregably closed against him, as well as to find his designs so distinctly penetrated, Philip had no course left but to withdraw as he had come, leaving the conduct of the war with the Phocians to those who had been first implicated in it — namely, the Thebans and their allies.

9. The Athenian people were elated by the success of this first decisive movement against the Macedonian king, and immediately afterwards they met in full assembly to deliberate upon their future policy. This assembly was rendered memorable by the first appearance against Philip of the celebrated orator, Demosthenes.

10. This extraordinary man was the son of a respectable citizen of Athens, of whose care he was deprived at the early age of seven years. The guardians to whose charge the youth was subsequently committed, proved unfaithful to their trust, and one of the first acts of Demosthenes, on reaching manhood, was to accuse them publicly of defrauding him of a portion of his property.

11. This was his first essay in public speaking; and, though he succeeded in recovering some part of his embezzled patrimony, a most unfavorable judgment was passed upon his oratorical powers. He labored under a weak habit of body, and other personal disadvantages; besides which his utterance was extremely defective.

12. Oratory, however, was then the only path by which an ambitious man might attain to power in Athens, or a patriotic spirit gain the influence necessary to the efficient service of his country. Both these elements were plentifully mixed up in the character of Demosthenes, and impelled him to a course of severe and unremitting application, which ended in his surmounting completely all the obstacles which nature had thrown in the way of his acquisition of oratorical skill and eminence.

6. What did Philip immediately resolve to do? In what did he trust? 7. What did he therefore do? What step did Athens take? 8. What was Philip obliged to do? 9. How were the Athenians moved by their success? What of their meeting in assembly? Demosthenes?

10. Who was he? What of his guardians? What was one of the first acts of Demosthenes? 11. Did he succeed? Under what disadvantages did he labor? 12. What was

13. By introducing pebbles into his mouth, he overcame, it is recorded, the defect which impeded his utterance ; by suspending a sharp-pointed sword above his shoulders, he cured himself of an ungainly habit which he had acquired of shrugging them up ; and by declaiming upon the shores of a stormy sea, he inured himself to address with composure the most tumultuous of popular assemblies.



Demosthenes declaiming on the sea-shore.

14. These diligent and persevering exertions were rewarded with the most splendid success. At the age of twenty-eight, he is said to have made his earliest speech on questions of state ; and two years afterwards, when he had attained a considerable share of popularity, he presented himself at the convocation alluded to, and pronounced the first of a series of impassioned invectives against the Macedonian ruler, which caused that prince ultimately to confess, that "Demosthenes was of more weight against him than all the fleets and armies of Athens."

15. These *philippics*, as they were termed, have been ever regarded as models of popular eloquence, being, as a historian well says, "grave and austere, like the orator's temper ; masculine and sublime, bold, forcible, and impetuous ; abounding with metaphors, apostrophes and interrogations ; producing altogether such a wonderful effect upon his hearers, that they thought him inspired."

16. All his mighty powers were directed by the orator, in the first philippic, to the task of opening the eyes of the Athenian people to the true character of the Macedonian, and of arousing them to an energetic resistance of his designs. The impression made by Demos-

the only path to power in Athens ? To what course did the ambition of Demosthenes impel him ?

13. How did he surmount the obstacles in his way ? 14. How were his exertions rewarded ? When did he make his first state speech ? What of his first invective against Philip ? 15. What has been said of these *philippics* ? 16. What did Demosthenes at

thenet was general and lasting ; but there existed at this time in Athens a great party which held very opposite views, and advocated a very different line of conduct.



Demosthenes haranguing the Athenians.

17. The heads of this party were Phocion, a warrior and statesman, and Isocrates, an orator of high reputation, and a man of unblemished integrity. Isocrates and Phocion bent their whole influence to introduce amicable relations between Philip and the Athenians, believing this to be the sole mode of securing the peace and reviving the glory of Greece.

18. They regarded their countrymen as too weak to contend with the growing power of Macedon, and therefore held it to be the best policy to make a friend of Philip. They contended, moreover, that Persia, which had wrested from Greece all her Asiatic colonies, was the enemy always most to be feared.

19. They said, also, that Philip was the only captain of the time capable of humbling the eastern barbarians, and of leading the armies of the Grecian states to win new laurels on the fields which had witnessed the glory of their fathers. He only could marshal the way to the recovery of the possessions which had been lost.

tempt in his first philippic ? What of the impression made by him ? What party existed at this time in Athens ? 17 Who were the heads of this party ? What did they bend their whole influence to ? 18. How did they regard their countrymen ? What did

20. In these opinions Isocrates and Phocion were perfectly sincere and disinterested, as were also numbers of other influential men, who saw matters in the same light; but the well-applied gold of the Macedonian was the chief persuasive in favor of this line of policy, with the majority of its supporters among the populace of Athens.

21. Nor were the lower classes only, and the ignorant corrupted by the emissaries of Philip. Many persons of note and ability sold themselves to the purposes of the wily monarch. Demades, an orator who rivalled Demosthenes himself, was one of the most able and active of these unprincipled hirelings.

CHAPTER CVII.

Attack on Olynthus by Philip. — Fall of Olynthus.

1. THE counsels of Demosthenes were not immediately acted upon. The auxiliary force which he recommended the Athenians to send to Olynthus and the other allied states that stood in the most pressing danger from Philip, was only partially raised, and seems never to have been sent.

2. In the mean time, in order to lull once more to sleep the vigilance of the Athenians, aroused by his attempt to pass Thermopylæ, the King of Macedon remained in apparent inactivity for two years subsequent to that event. He was all the while, however, secretly engaged in disseminating his corrupting gold among the Athenian dependencies in Eubœa, and in preparing to complete his long meditated designs on Olynthus.

3. His intrigues gained over a great number of the Eubœans to his interest, and an open rupture at length (349 B. C.) took place between his partisans in the island, and those who remained friendly to Athens. To protect his party, Philip sent to the spot a strong body of Macedonians; and the Athenians, on their part, despatched a force under the veteran Phocion, to maintain the opposite cause.

4. The consummate prudence of the Athenian leader caused the speedy and total overthrow of the enemy, in a pitched engagement. After composing the affairs of Eubœa, Phocion returned home, and was received by his countrymen with joy and triumph.

5. Though much disappointed by this result, Philip was not thereby alarmed into any departure from his ambitious schemes. On the contrary, immediately after the defeat of his Eubœan partisans, he took the field in person against the Olynthians, whom he now plainly told, that *either they must leave Olynthus, or he Macedon.*

they say of Persia? 19. What did they say of Philip? 20. Were they sincere in these opinions? How were the majority influenced? 21. What class of persons were bribed by Philip? What of Demades?

CVII. -- 1. Were the counsels of Demosthenes acted upon? What of the force recommended to be sent to Olynthus? 2. In what state did Philip now remain? What was he, however secretly engaged in doing?

3. What effect did his intrigues have? What soon took place? What measures were taken by Philip and the Athenians? 4. What was the result of the engagement? 5. What did Philip now do? What did he tell the Olynthians?

6. As soon as their powerful foe entered their territory, and while he was engaged in the preparatory measure of reducing the minor towns of the district, the Olynthians sent ambassadors to Athens, entreating instant succor. Keen discussions arose in that city relative to the propriety of granting the demand. Demades, and other favorers of the Macedonian interest, advised the total rejection of the Olynthian petition.

7. Demosthenes again, in one of his most energetic orations, counselled his countrymen to save *themselves*, by defending their allies from the grasp of Philip. Swayed between two opposing forces, the Athenians decided finally upon such half measures as were worse than absolute inactivity.

8. They sent their favorite Chares, a man formed to captivate a mob, but not to command an army, with an inconsiderable force to the relief of their allies. Chares did no benefit whatever to the Olynthians. He made a descent upon the Thracian coast to fill his own coffers and gratify the plundering spirit of his men, and then, after a very short absence, returned to Athens to expend the proceeds of his excursion in entertaining the populace with feasting and shows.

9. Unchecked in his career, Philip now drew his forces around Olynthus, and besieged the people in their city. Again the Olynthians despatched ambassadors to Athens, and again Demosthenes plead the cause of the distressed republic, exhorting the Athenians to interpose in a manner worthy of themselves, and commensurate with the occasion.

10. The result of this embassy was much the same as that of the preceding one. A body of four thousand foreigners, or mercenaries in the pay of Athens, was sent under the command of Charidemus, a second Chares, to assist the besieged city. This force, on reaching Olynthus, behaved in so unworthy a manner as to be an annoyance and a burden, rather than a benefit, to the inhabitants.

11. Philip carried on the siege vigorously; but the obstinate defence made by the Olynthians gave time for a third embassy to Athens. On this occasion another discourse was pronounced in favor of the petitioners by Demosthenes, and with more success than formerly.

12. The jealousy of the Athenian people was at length fully aroused by his words, and they decreed an immediate arming of the citizens for the aid of Olynthus. But, unhappily, this resolve came too late. Before it could be put into execution, Philip was master of Olynthus, chiefly through the treachery of two generals of the besieged community. The Macedonian king demolished (348 B. C.) the city, and carried away the inhabitants into captivity.

13. The infamous betrayers of their country are said to have met a worse fate at the hands of Philip, who was high-souled enough to condemn the traitors, though he scrupled not to profit by the treason.

6. What did the Olynthians do? What discussions followed in Athens? 7. What did Demosthenes advise? What measures did the Athenians finally decide upon?

8. Whom did they send to the relief of their allies? How did he acquit himself of his duty? 9. What did Philip now do? What did the Olynthians, assisted by Demosthenes, urge? 10. What was the result? What force was despatched? 11. What events now followed?

12. What decree did the Athenians pass? Why was the resolve too late? The fate

The spoils of the fallen city greatly enriched the Macedonian treasury, and the accession of territory was still more valuable. All the district of Chalcis was added to Philip's empire, and the northern parts of the Ægean Sea were open to his fleets.

14. These acquisitions were celebrated by a splendid festival, which was held at the Olynthian town of Dium, and which lasted nine days. Visitors came to it even from Athens, and all were charmed with the affability of the artful monarch, and the zeal he displayed to do honor to learning and the muses.

15. At the time when Philip retreated from Thermopylæ, the Phocians and Thebans were left to continue at will their senseless and barbarous war with each other. None of the larger states acted effectively in concert with either of them. Athens and Sparta, it is true, still held the position of allies of Phocis, but they were already wearied of a struggle attended with no benefit to themselves, and the succors consequent upon this ostensible connection were too weak to bring things to extremity.

16. Phayllus, the third leader of the Phocians in the war, died of consumption shortly after succeeding to the command; and such was the reverence entertained by his countrymen for the memory of his brothers and himself, that they appointed his son, Phaleucus, though out a mere youth at the time, to the conduct of the war in his stead.

17. Several expeditions followed, in which neither party gained any decisive advantage. Alternately they ravaged each other's frontiers, and alternately boasted of victories which the rest of Greece paid no great attention to. Even the invasion of the Peloponnesus by the Theban forces excited little notice, excepting as far as Arcadia, the country entered, was concerned.

18. The Lacedæmonians, aided by the Phocian army, finally compelled the Thebans to withdraw, and Phocis and Bœotia again became the scene of petty and inconclusive hostilities. After the fall of Olynthus, however, a change took place in the posture of affairs.

19. Philip of Macedon, exulting in his late success, resolved upon becoming master of the pass of Thermopylæ, which usually received the title of the Gates of Greece, as one of the next steps to the general domination which he meditated. The pass of Thermopylæ lay close by the Phocian territories, and upon the best method of making himself master of these, Philip mused long and deeply.

20. Seeing that the alliance of Athens with Phocis was a great bar in the way of his design, he set all his agents to work upon the task of detaching Athens from that connection. In order to attract the attention of the Athenians to their own affairs, and make them feel the calls of the Sacred War more troublesome, he sent a squadron to invade and ravage the Athenian dependencies of Lemnos and Imbros.

of Olynthus? 13. What was the fate of the betrayers of their country? What of the spoils? The accession of territory? The district of Chalcis?

14. How were these acquisitions celebrated? 15. What of the Phocians and Thebans? Athens and Sparta? 16. What of the death of Phayllus? 17. What of the expeditions which followed? What were the Thebans finally compelled to do? 19. What next step did Philip resolve upon? What was the situation of the pass of Thermopylæ? 20. Upon what task did he set his agents to work? What squadron did he fit out?

21 This expedition was completely successful. Not only did the Macedonian armament surprise the islands of Lemnos and Imbros, but a descent was even made on the coast of Attica itself, where several hastily-raised detachments of Athenian horse were vanquished and put to flight.

22. Another force was despatched by Philip to Eubœa, in order to expel the Athenians from that island. In this object, also, he was successful, principally through the assistance of the strong party which his renewed intrigues had gained over among the inhabitants. In order to color over this proceeding in some measure to the Athenians, he left the island for the time in the possession of a nominal independence.

23. The unhappy fate of the Olynthians, however, conjoined with these later injuries, could not but arouse the anger and jealousy of the Athenian people. Their first impulse was to fly to arms, and take revenge on the Macedonians. But ere their resolve could be carried into execution, the arts of Philip had changed the tone of the fickle populace of Athens.

24. He represented all that he had done as forced upon him by the necessity of protecting his friends and allies, and professed the most ardent desire to be at peace with the republic. Moreover, when certain influential Athenians appeared before him to complain of injuries received from Macedonian soldiers, he redressed their grievances, loaded them with kindness and presents, and sent them home full of admiration for his affability and generosity.

25. These persons presented themselves at a critical time to the assembly of their countrymen, and gave such an account of the friendly disposition of Philip towards Athens, that the people, as has been said, changed their mood, suspended their warlike preparations, and resolved upon sending an embassy to the court of Pella, to enter on proposals of peace with the Macedonian king.

CHAPTER CVIII.

Athenian Embassy to Pella. — *Macedon made an Amphictyonic State.*

1. DEMOSTHENES, as well as Æschines, the greatest of his oratorical rivals, were in the number of the ten ambassadors who went, (348 B. C.), on this occasion, to the court of Pella. Demosthenes had long penetrated, as his discourses proved, the true intentions of Philip ;

21. Was the expedition successful? What did the Macedonian armament do? 22. What other force was despatched by Philip? How did he color over this proceeding to the Athenians?

23. What effect had the fate of the Olynthians upon the Athenians? What was their first impulse? How was it overcome by Philip? 24. What did he say of what he had done? How did he treat the embassy from Athens? 25. What was resolved on their return to Athens?

CVIII. — 1. Who were among the ambassadors to Pella? What had Demosthenes long

and after all he had said regarding that prince, this mission could not be pleasant to the orator, but he was forced into it by the general demand of the people.

2. Partly from the embarrassment of meeting a man whom he had so vehemently arraigned, and partly, it is probable, from that want of personal courage which undeniably characterized him, Demosthenes conducted himself, as all historians admit, most unworthily throughout this embassy.

3. When the envoys were introduced to the presence of Philip, Demosthenes was unable to speak his sentiments face to face with the man whom he had so often in absence denounced. The majority of the remaining envoys were rather friendly than otherwise to Philip, who, accordingly, found it by no means difficult to cajole them by fair and flattering words.

4. The issue of the mission was, that the ambassadors returned to Athens, bearing with them the mere announcement of Philip's willingness to enter into an alliance with the republic. No sooner had they left Pella, than the Macedonian prince immediately showed what value was to be put upon his professions.

5. With that celerity which characterized all his military movements, he darted upon Thrace, took captive its king, Kersobleptus, and made himself master of the whole country, including the cities of Serrium, Doriscus, and others on that coast tributary to Athens. By this expedition, he also became possessor of the important pass of the Hellespont, one of the great safeguards of Greece against northern or Asiatic incursions.

6. The Athenians sent a messenger to Philip to complain of these acts, but his answer was cold and haughty. So powerful was his present attitude, that the Athenians saw the necessity, for their own safety, of immediately concluding a treaty of peace with him, in spite of his injuries. The ten ambassadors, consequently, again went to Pella, and a peace was ratified.

7. Being determined, however, to possess himself of the pass of Thermopylæ, Philip contrived to keep out of this treaty all mention of the Phocians, upon the plea, that, as he had promised to assist the Thebans in their quarrel with Phocis, it would not be decorous for him openly to assume a friendly attitude towards the latter state. But he assured the ambassadors, at the same time, that he hated the Thebans, and would rather punish them than Phocis.

8. The ambassadors of Athens, all but Demosthenes, had taken Macedonian gold, and they departed with every appearance of placing credit in the king's words. Scarcely were they gone, when Philip a second time showed what degree of confidence was due to his assertions. He marched towards Thermopylæ, passed the straits without obstruction, and speedily entered the territory of Phocis.

seen in regard to Philip? 2. How did Philip conduct himself on this embassy? What were the reasons of this? 3. What of the remaining envoys? 4. What was the issue of the mission?

5. What steps did he immediately take? What important pass did he gain possessor of? 6. What did the Athenians now do? 7. How did Philip advance his intentions of obtaining the pass of Thermopylæ? What did he, however, assure the ambassadors?

8. What had the ambassadors received from Philip? What did he do the moment they

9. The unhappy Phocians, deceived by the accounts brought from Athens immediately after the return of the ambassadors, imagined the Macedonian monarch to be their friend, and received him with open arms. Philip concealed his intentions for a time, until he had called together the Amphictyonic council at Delphi.

10. When that council met, the deputies only of Thebes, Locris, and Thessaly, were present, all of them parties deeply inimical to Phocis. The fate of the republic was sealed. Under the directing influence of the Macedonian king, this council decreed (347 B. C.) that the cities of Phocis should be dismantled and reduced to villages of sixty houses each—a step equivalent, almost, to depopulation; that the arms and horses of the people should be sold; that they should pay a heavy annual fine; and that they should be excluded from the confederacy of Greece, and the Amphictyonic council.

11. Various other crushing decrees passed against this wretched people. Philip was appointed to the presidency of the Pythian games, and he also obtained for Macedon the place lost by the Phocians in the council of the Amphictyons.

12. The intelligence of these cruel edicts, which were executed by the Macedonians to the very letter, was received at Athens with horror and dismay. The people now exclaimed loudly against themselves for the insane remissness by which Philip had been allowed to attain to so dangerous a pitch of power and influence. But they felt it to be utterly vain for them at present to assume an attitude of offence; and, therefore, when the decree of the Amphictyons, incorporating Macedon with the Hellenic body, came to them for their assent, they presented no objection, though they do not appear to have admitted Philip's claim to be an Amphictyon.

13. Demosthenes himself approved of pacific measures under existing circumstances; and the virtuous Isocrates, following out his former views, addressed a discourse at this time to Philip, exhorting him to a firm union with the states of Greece, and to the direction of his and their combined strength against Asia.

14. While making concessions so far, the Athenians, to their honor, did not scruple to open their arms to the expatriated Phocians, and to give them settlements in Attica and other possessions of the republic.

CHAPTER CIX.

Cessation of War in Greece.

1. AT the conclusion of the Phocian or Sacred War, peace reigned in Greece for a short period. But nearly all the states were either

were gone? 9. How was he received by the Phocians? Until what time did he conceal his intentions? 10. What states sent deputies to the council at Delphi? What did the council decree?

11. To what office was Philip appointed? 12. How was the intelligence of these edicts received at Athens? What did they lament on their part? How did they treat the decree of the Amphictyons? 13. Of what measures did Demosthenes approve? What discourse did Isocrates address to Philip? 14. How were the Phocians received by the Athenians?

occupied with their own private quarrels, or were uneasy and vexed at the conditions upon which peace was obtained, which therefore was in several respects a hollow and deceitful one.

2. While it lasted, however, Philip was not idle. After returning from Delphi, with eleven thousand Phocian captives in his train, he visited Thrace, and, to secure his conquests in that country, founded two cities, which he named Philippopolis and Cabyla. In these he placed the majority of his captives.

3. Some time subsequently, (344 B. C.,) he undertook an expedition to Illyria, to strengthen his power in that quarter. During his absence there, ambassadors came to Pella from Ochus, the Persian king, with offers of friendship to the Macedonian monarch. Philip's son Alexander, then a boy of twelve years, entertained the envoys in



Alexander entertaining the Persian Ambassadors.

his father's name, and astonished them with the precocious intelligence, and dignity of demeanor, which he displayed. The embassy was attended with no result of importance.

4. Philip, on his return from Illyria, received a most welcome message from the Thebans, entreating him not to permit their allies of Arcadia and Messenē to be trampled upon by the domineering Spartans. The king at once saw how easily his influence might now be confirmed in the Peloponnesus, and he forthwith procured a decree from the Amphietyons, empowering him to protect the aggrieved parties against Lacedæmon.

5. Having obtained this decree, and in spite of the most powerful eloquence of Demosthenes, who now put forth his utmost strength

CIX. — 1. What of the peace which followed? 2. What did Philip do while it lasted? 3. What happened during his absence in Illyria? How did Alexander entertain the embassy?

4. What message did Philip receive from the Thebans? What did he at once see?

against him he sailed unobserved to the coast of Laconia, where he landed, and ravaged the Spartan territories.

6. That people were forced to submit to him, and Philip, in the capacity apparently of mediator, but actually of dictator, settled the boundaries of the Peloponnesian republics, and composed their differences. He then marched in triumph to the city of Corinth, being received everywhere on his route with the highest honors. After witnessing certain festivals at Corinth, he returned to Macedon.

7. Philip seems to have now imbibed a degree of contempt for the wordy and vacillating Athenians, whom he had once taken so much pains to cajole—at least, his next proceedings may rationally be ascribed to such a feeling. He seized upon Halonnesus, an island on the Thessalian coast belonging to Athens, and openly took measures most detrimental to the interests of the Athenian settlements in the Thracian Chersonese, by supporting and encouraging their enemies in the same quarter.

8. These proceedings, and others of a like nature, roused the injured republic at last to something like energetic action. A strong force was sent under a man of courage and skill, named Diopithes, an attached friend of Demosthenes, to protect the settlements in the Chersonese. Diopithes made an incursion into Philip's Thracian dominions, carrying off a large amount of booty and prisoners, without any resistance being offered on Philip's part, who was engaged in upper Thrace.

9. Philip, however, made loud complaints at Athens through his emissaries, who prevailed on the people to put the accused general on his trial. Demosthenes successfully defended his friend, in an oration equal in vigor to any ever delivered by him. The consequence was, that the Athenians were roused to still greater exertions.

10. A fleet was fitted out, which plundered the Thessalian coasts, and seized many Macedonian ships. Another force went to Eubœa, and drove the Macedonians from that island. Still Philip, who had sat down before Perinthus, contented himself with remonstrances, until, finding the Perinthians obstinate in their resistance, he moved against Diopithes, and vanquished him.

11. His fleet also took some Athenian vessels laden with corn for the relief of Perinthus, and this circumstance enabled the king to play off one of his masterly strokes of policy. He sent the vessels back to Athens, with letters assuring the republic that he knew well their friendly sentiments towards him, though some mischievous leaders were his enemies.

12. The letter would probably have had the desired effect, but for Demosthenes, who exposed the trick, and persuaded his countrymen to continue their protection to those cities which Philip was struggling

What decree did he procure from the Amphictyons? 5. What did he then do? 6. What of his settling the Peloponnesian differences? Where did he then go?

7. What opinion had he now formed of the Athenians? What were his next proceedings? 8. What effect had these actions upon the Athenians? What of the force fitted out? Its success? 9. What complaints were made by Philip? What was the final result? 10. What of the Athenian fleet and land force? What did Philip then do?

11. What stroke of policy did he then play off? 12. Who exposed the trick? What did he persuade the Athenians to do? What was Phocion's success? His preparations for

to reduce. Phocion was despatched with a new body of auxiliaries for this purpose, who found the king besieging Byzantium, and compelled him to desist from the enterprise. Phocion then made the most judicious preparations for the future defence of the allies and tributaries of Athens in eastern Thrace, and returned home, (340 B. C.,) where he was greeted with the most enthusiastic reception.

13. Philip, perhaps, would not have so readily submitted to the dishonor of being foiled in his purpose on the Byzantine cities, had not a new call upon his attention been made at the time, which afforded him a plea for retreating with credit from the attempt he was engaged in.

14. Some time previously, Atheas, king of a Scythian tribe dwelling between the western shores of the Euxine and the Danube, besought Philip's aid against some unruly neighbors, promising, as a reward, that the King of Macedon should be declared heir to the Scythian throne.

15. Philip's ambition was tempted by the proffer, and he sent a strong force to the assistance of Atheas. That prince, however, had overcome his foes before the Macedonian troops arrived, and, when these did come, he received them with the most ungrateful coldness, refusing them their pay, or any remuneration for their march to his aid.

16. When his soldiery returned to him with this irritating intelligence, Philip was engaged with the attack on Byzantium; but he determined, probably for mingled reasons, to give up this attempt, and depart to inflict punishment on Atheas.

17. When he did so, his skilful and practised warriors easily beat the Scythian barbarians; and, after a gratifying campaign, he returned loaded with spoils, chiefly horses and herds, and followed by twenty thousand captives. Alexander attended his father on this expedition, and saved his life in battle, though not until Philip had received a wound which rendered him lame for the rest of his days.

18. During Philip's absence, disturbances had again arisen between the Grecian states. The citizens of Amphissa, a town about eight miles from Delphi, had cultivated a plain which had been some time before devoted by the Amphictyons to eternal sterility in honor of Apollo. At the next meeting of the Amphictyons, the Amphisseans were denounced by the deputies from Athens as guilty of sacrilege, and their lands and their houses were laid waste and burnt.

19. The Amphisseans were enraged at the razing of their houses and the destruction of their fields, and assaulted the Amphictyons on their return from the spot. A force was subsequently raised by the council to revenge this outrage. The Amphisseans also flew to arms, and defended themselves successfully against their assailants, until the council resolved to call in Philip of Macedon to their defence, in the

the future? 13. What new call was now made upon Philip's attention? 14. Who was Atheas? What offer did he make to Philip? 15. How did the affair result? 16. What determination did Philip form? 17. What of the campaign? What of Alexander?

18. What of the trouble between the Amphisseans and Amphictyons? 19. How did the Amphisseans revenge themselves? What did the council finally resolve to do? What was thus begun?

character of General of the Amphietyonic Council. And thus was a new Sacred War begun.

CHAPTER CX.

Capture of Elatea.—Battle of Chæronea.

1. PHILIP had just returned from his Scythian campaign, when the deputation from the council met him. He at once accepted the charge assigned to him, and speedily was on his route by sea to the Locrian coast. By the stratagem of throwing fictitious letters in their way, he eluded certain Athenian vessels stationed in that region, and landed in safety.

2. He then marched upon Amphissa, receiving in his course a body of auxiliaries from Thebes. On hearing of Philip's disembarkment and march, the people of Athens were so seriously alarmed, that they sent ten thousand mercenaries to the defence of Amphissa. This force was attacked and routed by the Macedonian leader, who, immediately afterwards, stormed and took, without difficulty, the unfortunate city which had been the cause of this renewal of hostilities.

3. Having garrisoned Amphissa, Philip then followed up his success by a fresh measure, equally daring and judicious. Feeling himself not perfectly secure of the continued friendship of the Thebans, whose territories were of great importance as lying in his way to those of the Athenians, the king fixed his eyes upon the city of Elatea, a strong post upon the frontier between Phocis and Bœotia, and distant only two days' march from Attica.

4. The possession of this place, he saw, would enable him effectually to keep the Thebans on terms of amity through fear, and would afford him a position, moreover, from which he could, at any favorable moment, dart upon the towns and cities of Attica. Philip, accordingly, drew his forces to Elatea, and, with his wonted good fortune, made himself speedily master (338 B. C.) of the city.

5. It was situated on a rocky eminence, at the base of which flowed the river Cephissus, laying open a navigable route from the spot into Attica. The Macedonian king added greatly to the natural strength of the place, by building new walls and other fortifications. This done, he remained in his stronghold for a time, preparing himself for a powerful effort to obtain the final mastery of Greece.

6. No event that had yet signalized the career of Philip, gave so severe a shock to the Athenian people as the capture of Elatea. When the news of that occurrence reached their city, an immense commotion was excited; an assembly was called, and again the thun-

CX.—1. Did Philip accept this charge? How did he elude the Athenian vessels? 2. Where did he then march? What force was sent by Athens? What was the result? 3. What new measure followed? What of the city of Elatea? 4. What would the possession of this city enable Philip to do? What did he accordingly do? 5. What was the situation of the city? What did the Macedonian king now do?

6. What was the effect of the capture of Elatea upon the Athenians? Demosthenes!

ders of Demosthenes were launched against the enemy of the liberties of Greece.

7. The orator's words fell not unheeded on this occasion. Degenerate as the Athenians were — and at no period of their history, it is said, was licentiousness more prevalent among them than at this period — they showed themselves still capable of being roused to high and lofty exertions in the cause of their country's freedom.

8. In accordance with the counsels of Demosthenes, they raised a large force for the purpose of meeting Philip in the field, while, at the same time, they sent ambassadors to Thebes and other republics, calling upon them to arm and join in the defence of their common independence.

9. Demosthenes himself went on the mission to Thebes, and his vehement eloquence had the effect of rousing that republic to a sense of its duty, estranged, as it had long been, from the cause of Grecian liberty. The Thebans openly renounced the Macedonian connection, and prepared for taking the field with Athens.

10. Ere long, a powerful allied army, consisting of Athenians, Thebans, Corinthians, Achaïans, Eubœans, and other confederates, and amounting in all to about thirty thousand men, marched out into the plains of Bœotia to drive the general foe from the bounds of republican Greece.

11. Philip, on his part, was perfectly ready for the coming struggle. With an army thirty-two thousand strong, he proceeded to the plain of Chæronea, which appeared to him the most favorable spot for the encounter with his adversaries. To the plain of Chæronea the confederates also bent their course, and here, on ground selected by Philip, and most advantageous for his cause, the battle took place.

12. Alexander, his son, was placed by the King of Macedon in command of that portion of the army which was opposed to the Thebans, while he himself took up his station in the quarter fronting the Athenians. Different fortunes befell these two divisions of the Macedonian force in the early part of the contest.

13. Alexander, although yet scarcely nineteen years of age, conducted his operations with so much prudence and valor, that the Thebans were entirely worsted and fell in vast numbers. The Sacred Band, in particular, was utterly cut to pieces. On the other hand, the Athenians, by the impetuosity of their first attack, gained a decided advantage over the division of Philip, and drove all before them for a time.

14. But the incapacity of Lysicles and Chares, who commanded the Athenians, enabled Philip to retrieve the fortunes of the day. While his adversaries were pursuing their success in wild disorder, urged on by Lysicles, who cried, arrogantly, "Let us drive the cowards to Macedon," Philip made a rapid wheel with his famous phalanx on the top of an eminence, and poured down with steady and resistless force on the Athenians, who were overpowered by the shock, and never

7. How were his words regarded? 8. What did they do in accordance with his counsel? 9. What did Demosthenes himself do? What was the effect of his eloquence?

10. What of the allied army? 11. What of Philip's army? What place was selected for the battle? 12. Where was Alexander placed? Where did Philip station himself?

13. What of Alexander and the Thebans? The success of the Athenians?

14. How did Philip turn the scale in his own favor? The fate of the Athenians?

recovered their ranks. Most of them, and Lysicles among the number, saved themselves by flight, thereby presenting a disonorable contrast to the conduct of the ill-fated bands of Thebes.



Battle of Chæronea

15. When Philip saw that his victory was complete, he gave orders for the discontinuance of the slaughter. The survivors among the vanquished acknowledged their defeat, according to form, by asking leave to bury their dead. Ere this could be done, Philip had manifested the mixture of barbarism which was in his nature, by appearing on the field, after a banquet given in honor of the day's success, and insulting, with bacchanalian triumph, the memory of the slain.

16. The sight of the Theban corpses tamed him for a moment into pity; but the feeling was not permanent. To the people of Thebes: indeed, he showed the most extreme severity in his use of the advantages gained on the field of Chæronea. He punished rigorously the party opposed to him in that republic, put his creatures into all its offices, and garrisoned the city with Macedonian soldiers.

17. His conduct to the Athenians was very different, for he had here a more refined, as well as more powerful, people to deal with. Instead of taking any advantage of his victory to injure the city or its inhabitants, he offered peace on certain conditions, one of which was the surrender of the isle of Samos, the bulwark of the maritime power of Athens.

18. The people were to retain their ancient form of government,

15 What order did Philip now give? How did the survivors acknowledge their defeat? Philip's behavior after the battle? 16. How did he treat the Thebans? 17. The Athenians? On what conditions did he offer peace? 18. What of the terms offered?

and the possession of Attica undisturbed. Upon the whole, the terms offered to them were much more favorable than could have been anticipated, and a peace was concluded.

CHAPTER CXI.

Fall of Grecian Independence.— Assassination of Philip.— His Character.

1. THE battle of Chæronea gave the finishing blow to the republican glories of Greece. The history of the decline and fall of these extraordinary states is a lesson to nations, which may be easily read, however difficult it may be to profit by it. When united in one firm confederacy, they had shown themselves able to cope with the mightiest and most distant empires; when divided, they fell a prey to a comparatively petty and half-civilized tribe in their own immediate neighborhood.

2. Already, one by one, the isles, colonies, dependencies, and tributaries, upon which a very great part of the early power of the Grecian states depended, had been lost to them through their own intestine dissensions. The battle of Chæronea now left them almost entirely bereft of all possessions, excepting such as lay within and around the walls of their own cities.

3. Yet, curtailed as their resources were, a circumstance, which took place in the year following the battle, showed satisfactorily, that even at the very last moment, had they made common cause with each other, the power of Philip would have been totally ineffective against them.

4. At the period referred to, (337 B. C.,) the King of Macedon called a general convention of the Amphictyonic states at Corinth, from which the Lacedæmonians alone absented themselves. Those who were present made a calculation of the forces they could conjunctly raise, and it was ascertained that an army of two hundred and twenty thousand foot and fifteen thousand horse, could yet be brought into the field by the republics of Greece. Sorely must the spirit of these once proud states have been humbled and broken, when, with such an available force at command, they tamely submitted to the nod of a semi-barbarous despot.

5. The motives of the Macedonian king for assembling the states at Corinth were of the same ambitious character with those which had influenced the other actions of his life. The conquest of Greece had always been regarded by him as merely a step to the conquest of Asia, which he well knew could not be accomplished without the friendship and aid of the turbulent states in the immediate vicinity of his own kingdom.

CXI. — 1. What lesson may be drawn from the fate of the Grecian states? 2. What had they already lost? What was left them by the battle of Chæronea? 3, 4. What circumstance shows that, had the Grecian states stood together, the power of Philip would have been ineffective against them?

6. These ulterior views unquestionably constituted a strong reason for his treating the Grecian republics with gentleness after his Chæro-nean victory, and for his permitting them to retain their ancient institutions, and a show, at least, of their former independence. The oppressive cruelty of Persia, and her satraps, to the dismembered Grecian colonies on the coasts of Lesser Asia, formed the plea upon which he claimed the assistance of the convocated states at Corinth, for his meditated invasion of Asia.

7. His designs were entered into, with much seeming readiness, by the convention. He was named general of the confederacy, and the din of military preparation once more sounded through Greece. Certain disturbances in Illyria, with some domestic dissensions in Macedon, prevented the king from immediately entering on the Asiatic expedition.



Assassination of Philip.

8. Alexander quarrelled with his father on account of the manner in which Philip had treated his mother Olympias, and an open rupture ultimately ensued, in consequence of which Alexander threw himself, in a moment of irritation, into the arms of the discontented Illyrians.

5. What of Philip's motives? His designs against Asia? 6. How did these views affect his treatment of the Greeks? What was his excuse for claiming their assistance against Asia? 7. How were his designs entered into by the confederacy? What of the disturbances in Illyria?

The king attacked and overcame the Illyrians, and at the same time employed all his art in soothing Alexander, in which endeavor he was wholly successful.

9. These occurrences occupied a considerable space of time, and the opportunity of Asiatic conquest passed away. Philip was assassinated, in the streets of his capital, by a Macedonian named Pausanias, who was bribed to the act, as some asserted, by the Persians.

10. There seems some ground for believing, nevertheless, that Alexander only put forth this imputation in order to justify his Asiatic invasion, if, indeed, it were not done as much for the purpose of clearing himself and his mother Olympias from the suspicion which fell very generally upon them of being privy to the crime.

11. But it is only fair to state, that Aristotle, who was most probably in Pella at the time, ascribes the act to private revenge on the part of Pausanias, who was taken and put to death immediately after the deed. It need hardly be said that Philip's assassination was a matter of congratulation to all the republican Greeks, and that the Athenians, especially, still preserved enough of their spirit of liberty to rejoice at the death of their country's greatest foe.



Athenians rejoicing at the death of Philip.

12. The character of Philip of Macedon has been very variously represented in history. By his contemporaries, as well as by posterity, by friends and by foes, the greatness of his abilities has been admitted. But the motives which regulated his conduct, both in a public and a private capacity, have been viewed in very opposite lights.

8. The quarrel of Alexander with his father? What of Philip's attack upon the Illyrians? 9. What of Philip's assassination? 10. What imputation is Alexander supposed to have put forth? 11. What, however, is said by Aristotle? The rejoicing of the Greeks?

13. That he was ambitious of power, and unscrupulous about the means of acquiring it can scarcely be doubted by any one who looks impartially at his career. The possessor, at the outset, of a poor and unimportant province, he had made himself, before his death, the ruler, virtually at least, of a hundred principalities.

14. Arms were freely and unhesitatingly used, when occasion demanded their exercise, to obtain for him this extended dominion. But policy was his most potent instrument. No prince, in the annals of history, ever carried the arts of diplomatic intrigue to such a pitch as Philip of Macedon; and though we must remember that most of the contemporary writers who delineated his character were his avowed enemies, there can be little doubt that they have done him no injustice in representing *bribery* as the basis of his whole policy.

15. When desirous of subjecting any community to his influence or his empire, his first step, on all occasions, was to discover and gain over to his side its factious and discontented members, who, if they did not accomplish his ends for him by secret manœuvring, might, at all events, cripple and curb the exertions of his adversaries in the same community, and render an open conquest by arms much less difficult.

16. But although Philip scrupled not to make use of the basest tools to aid him in the acquisition of power, he showed, on many occasions, sufficient greatness of mind to employ the power thus acquired with nobleness and generosity. His conduct to the Athenians, after the battle of Chæronea, even admitting that he was partly prompted to it by a view to his own ulterior interest, was magnanimous and humane.

17. When advised at that period by his generals to attack Athens, he calmly replied, "Have I done so much for glory, and shall I destroy the theatre of that glory?" Other sayings of his, of a similar character, and uttered under the like circumstances, have been recorded by historians; and from these it may be fairly inferred that Philip's thirst for power was largely mingled with a higher sentiment—the love of doing great actions.

18. The mixture of good and evil in his character is still more forcibly exhibited by his conduct in other capacities than those of a warrior and statesman. Though almost continually engaged in the hurry of war and politics, he was a lover of polite learning, and of all those studies which soften and adorn human nature.

19. His letter to Aristotle on the birth of Alexander, is a proof of this feature in his character; and he gave further evidence of it by his continual anxiety to attract to his court all who were distinguished throughout Greece for learning and literary ability. He corresponded personally with various eminent philosophers of the Grecian schools, and his letters are said to have been remarkable for elegance and sound sense.

20. On the other hand, it appears probable that the King of Mace-

12. What of the character of Philip of Macedon? 13. His ambition? His power at his death? 14. His power in war? His policy? Intrigue? Bribery? 15. What was his first step, when desirous of subjecting any community to his influence? 16. What of his generosity in the use of power acquired by base means?

17. When advised to attack Athens, what did he reply? What may be inferred from such sayings? 18. What of his love of literature? 19. His letter to Aristotle? His

don frequently, if not habitually, disgraced himself by excessive indulgence in the vices of the table, and also embittered by his infidelities the domestic peace of his family. A pointed appeal by an old woman, against whom the king had given judgment in a cause brought before him, has perpetuated the memory of the former of these errors. "I appeal," cried she, "from Philip drunk to Philip sober." To his friends, generally speaking, he was in the highest degree generous and kind, and to his subjects he administered justice with a paternal and impartial hand.

CHAPTER CXII.

Accession of Alexander.

1. THE condition of Greece at the period of Philip's death is sufficiently explained by the circumstances attending the convention of Corinth, where every Amphictyonic state, excepting Lacedæmon, virtually acknowledged, through its deputies, the superiority of Macedon. The views of Philip in calling that assembly were fully participated by Alexander, who, as soon as he mounted the throne of his father, took measures to carry them into effect.

2. Before being securely installed into the Macedonian sovereignty, Alexander had some little opposition to encounter from the son of the late king's elder brother; but this was speedily overcome. His qualifications, indeed, were such as would have made it a difficult task for any one to rival him in his pretensions.

3. In the flower of youth, possessed of a handsome and active though slight person, and a countenance full of manly beauty, engaging in his manners, and already renowned for military skill as well as chivalrous valor, Alexander was calculated to win his way to a throne amid a hundred claimants.

4. One remarkable instance of his extreme readiness of judgment in mere boyhood, is often adverted to. A fiery horse being on one occasion brought out before Philip and his courtiers, it was found impossible for any one to mount the animal, until Alexander stepped forward, and accomplished the task with ease, having first perceived that the immediate cause of its unmanageableness lay in its head being turned to the sun.

5. None present had the penetration to discover this but the royal youth. The same horse, under the name of Bucephalus, is said to have borne Alexander in many of his campaigns. This quickness of intellect had every advantage of cultivation through the care of Aristotle, one of the most enlightened philosophers of antiquity.

correspondence with philosophers? 20. What of his indulgence at the table? His infidelity? What appeal was made by an old woman, against whom he had given judgment?

CXII. — 1. How is the situation of Greece at this period explained? Were the views of Philip participated by Alexander? 2. What opposition did he encounter? What of his qualifications? 3. His appearance, manners and valor? 4, 5. What anecdote is related of him and the horse Bucephalus?

6. The first step of the new king was to attend to the preservation of the Macedonian influence in Greece. For this purpose he made a journey to Corinth, receiving on his route thither the submission of the Thessalian states. On reaching Corinth, he called together the deputies of the Amphictyonic republics, took his seat among them as an Amphictyon, and easily procured from them his nomination to the post, held recently by his father, of captain-general of the Grecian confederacy.



Alexander and Bucephalus.

7 The designs on Asia, which had formerly received the concurrence of the confederacy, were once more brought forward by Alexander, and assistance was again promised by the republics. The king then returned (335 B. C.) to Macedon, where his presence was much wanted.

8. Encouraged by the death of Philip, and instigated by the King of Persia, the Illyrians, Triballi, and the independent tribes of Thrace with other nations bordering on Macedon, had taken up arms against that power, and threatened it with serious calamities.

6. What was Alexander's first step? How did he advance this purpose? What did he procure from the Amphictyons? 7. The designs on Asia? 8. What disturbances

9. Alexander, by his skill and valor, suppressed the hostile tribes without much difficulty, and proved to his barbarian neighbors what he had, in a different spirit, told his subjects on his accession, that "the king's name only was changed; but the king remained the same."

10. A fearful token that Philip's son was his equal in ability, was also given soon afterwards to the states of Greece. While Alexander was engaged in Illyria, a report of his death spread abroad. The republican party at Athens were uplifted by the intelligence, and Lacedæmon again dreamt of being the head of Greece; but it was at Thebes that the rumor excited the greatest sensation.

11. That city had ever before its eyes a humbling memorial of departed liberty, in the Macedonian garrison which had been placed by Philip in the citadel called the Cadmea. On the news being brought that the young sovereign of Macedon was dead, an opportunity seemed to present itself for casting off this thralldom.

12. The party opposed to the interest of Alexander arose, and put to death Amyntas and Timolaus, who were the commanders of the citadel, but did not reside in it. An assembly of the people was then summoned, the news was revealed to them, and they were urged to attack the Cadmea.

13. Alexander, seeing the necessity of suppressing this outburst at the commencement, instantly marched for Thebes, and reached it in the wonderfully short space of fourteen days. He was desirous of giving the insurgents an opportunity of submitting peaceably, but they rashly issued from the city and attacked the Macedonians. The result was, that Thebes fell into the power of Alexander's army, and was utterly destroyed.

14. An immense number of the inhabitants were slain, and about thirty thousand dragged into captivity. The walls and houses of the ancient city of Cadmus—the nurse of Epaminondas and of Pindar—were razed to the ground.

15. Amidst measures so unsparing, Alexander exhibited several traits of humane and honorable feeling. From veneration for literary merit, he saved from destruction the house in which the bard Pindar had lived. The house of a noble lady, named Timoclea, had been broken into by a band of Thracians, the leader of whom had subjected her to the grossest violence.

16. Afterwards, on his requesting her to show him where her treasure was concealed, she led him to a well, and, as he was stooping over it, she threw him in, and overwhelmed him with stones. She was immediately seized and carried before Alexander, who, struck by her majestic appearance, asked "who she was, that could venture to commit so bold a deed?"

17. "I am," said Timoclea, "the sister of Theagenes, who fell at

had arisen in Macedon during Alexander's absence? 9. How did he quell them?

10. What rumor was spread abroad while Alexander was in Illyria? How did the report affect Lacedæmon? 11. The people of Thebes? 12. What was the fate of Amyntas and Timolaus? What were the people then urged to do?

13. What did Alexander instantly do? What was he desirous of doing? What was the result? 14. The fate of Thebes? 15. What of Pindar's house? 16, 17. What

Chæronea, fighting at the head of the force he commanded, against your father, for the liberties of Greece." The boldness of this reply did not injure her with Alexander; on the contrary, he saved her and her children from the doom of slavery, which fell on all the devoted Thebans, of whatever age, sex, or rank, with the exception of a few persons who escaped in the tumult to Athens.

18. The fate of Thebes excited a degree of awe, most favorable to Alexander's influence, among the states of Greece. All of them, excepting Sparta, which still preserved a show of gloomy indifference to passing events, sent congratulatory addresses to Alexander, on his return to Macedon.

19. Athens on this occasion received a sharp and unpleasing answer, which showed him to be perfectly aware of the hostility of a great party there to his cause. He called on the republic to deliver up to him Demosthenes and nine others, whom he described as the chief fomenters of all disturbances in Greece.

20. The Athenians in reply, exhibited a perfect readiness to comply with his wish, but begged that the parties might be left to the arm of domestic justice. The young king complied with the request, and was soon too much occupied with more important affairs to pay much attention to the punishment of a few Athenian politicians, who thus escaped his vengeance.

CHAPTER CXIII.

Invasion of Asia by Alexander. — Victory at the Granicus.

1. Soon after his return to Macedon, Alexander entered upon the long-meditated invasion of Asia. At this time, the vast extent of country, enclosed partly by the Caspian, Mediterranean, and Euxine Seas, and the Persian Gulf, together with nearly as wide a region in the centre of Asia and on the east of Persia and the Caspian Sea, constituted the possessions of the Persian crown.

2. Darius Codomannus, a prince in the vigor of manhood, and not undistinguished for courage, ability, and other praiseworthy qualities, was at the head of this great empire. The people of Persia, however, had long degenerated from the character which had been borne by their ancestors. The Persians were at first poor but hardy denizens of the wild, and by these qualities they had been enabled to form a great state.

3. But ease, and the possession of a rich country for two hundred and fifty years, had been fatal to the qualities through which it was acquired. The revenues of numberless wealthy and fertile provinces

anecdote is told of Timoclea? The doom of the Thebans? 18. What effect had the fate of Thebes upon the Grecian states? 19. What did Alexander demand of Athens? 20. What was the reply of Athens? The result?

CXIII. — 1. What did Alexander do after his return to Macedon? What countries were possessed by the Persian crown? 2. Who was at the head of this empire? What of him? The Persians? 3. Their character and situation at this time? 4. What cities

comprehending the most valuable portion of Asia, and also a part of Africa, had immersed the Persian monarchy in sloth, effeminacy, and luxury.

4. Within the bounds of these provinces, stood the cities of Susa, Persepolis, Ecbatana, Arbela, Damascus, Babylon, and others, the largest capitals then existing in the world, and filled with the accumulated treasures of centuries. Numerous governors or satraps were necessary to hold these wide dominions together, and to make their produce and resources available to the court of Susa, the city where the Great Kings usually lived.

5. A large standing military force was always requisite for the same purpose, seeing that fear was the only bond which could retain these satrapies, or even their satraps, in subjection to the Persian throne. There existed no community of interests, of language, or of religion, to create a stronger and more durable union.

6. The King of Macedon left his home in the spring, (334 B. C.,) at the head of an army of thirty thousand infantry, and nearly five thousand horse. Twelve thousand of the foot soldiery were supplied by the republics of Greece, though five thousand of that number were not civic troops, but mercenaries.

7. Macedon itself supplied twelve thousand of the infantry, and the remainder appear to have been chiefly derived from Thrace and Illyria. Macedon, Thessaly, and Thrace, at all times better provided with horses than republican Greece, furnished Alexander with his cavalry. The whole army crossed the Hellespont at Sestos, in galleys and transports.

8. All this while the Persian king was perfectly aware of the intentions and movements of the Macedonians, but left the task of opposing them, in the first instance, to the satraps in the west of Lesser Asia. Nor were these dignitaries idle; with the standing forces in the provinces of Lydia, Phrygia, Cappadocia, Bithynia and Ionia, they approached the Hellespont to give battle to Alexander, soon after his landing.

9. The eastern bank of the river Granicus, at a point not above thirty miles distant from the Hellespont, was the spot fixed upon by the Persian satraps, at the head of whom was Memnon the Rhodian, for meeting the enemy. To the Granicus, after having visited the site of Troy, and sacrificed to the gods there, Alexander also came up with his army, and, after a skilful disposition of his troops, made an attempt to pass the river in the face of the Persians.

10. He himself led the cavalry across, leaving Parmenio to follow with the rest of the forces. The Persians behaved with courage, and drove the Macedonians back into the river. But Alexander animated his men with voice and arm, and a landing was safely effected.

stood within these boundaries? What of the governors necessary in these dominions? 5. For what purpose was a military force always necessary?

6. With what army did Alexander leave home? What portion was supplied by Greece? 7. By Macedon? Thrace? From what countries were the cavalry obtained? Where did the army cross the Hellespont? 8. What did the Persian king do in the mean time? His satraps?

9. What spot was fixed upon for meeting the enemy? What did Alexander do before coming to the Granicus? 10. What of the landing? 11. What of Alexander's exploits?

11. In the battle which ensued, the young king, conspicuous by his shining armor and his position in front of his followers, performed



Battle of the Granicus.

many acts of heroism, cutting down with his own hand Mithridates, son-in-law of Darius, and piercing the heart of Rasaces, another noble of high rank. Alexander's daring would indeed have proved fatal to him, but for the interposition of Clitus, one of his father's old captains, who struck off the arm of an enemy, as the scymeter which it held was descending upon the king's head.

12. When the Macedonian phalanx, and the rest of the infantry, made their way across the Granicus under Parmenio, fortune speedily determined the day in favor of the invaders. The number of the Persians who fell in this battle has not been well ascertained, but it is said to have been very great, while Alexander lost only thirty of his infantry, and eighty-five of his horsemen. Among the Persians slain were several satraps, and others of distinguished rank.

13. The conqueror displayed much humanity after the battle to his prisoners, and to the wounded of the enemy, as well as to those of his own men who were in that condition. A large body of Grecian mercenaries who fought against him were taken prisoners, and as a punishment for serving their country's adversaries, were sent to work in the Thracian mines.

14. Alexander politely, as well as politically, made the Grecian

his narrow escape? 12. How was the fortune of the day turned? The number of the slain? 13. What of Alexander's humanity? How did he punish the Grecian mercenaries?

states participators, as it were, in his victory, by sending to Athens three hundred suits of Persian armor, to be placed in the temple of Minerva, with this inscription : ALEXANDER, SON OF PHILIP, AND THE GREEKS — EXCEPTING THE LACEDÆMONIANS — OFFER THESE, TAKEN FROM THE BARBARIANS OF ASIA.



Alexander crossing the river Granicus.

15. Having effectually quelled, by this victory, all opposition for a time in the open field, Alexander proceeded to execute the ostensible purpose of his invasion ; to relieve, namely, the Grecian colonial settlements on the coast of the Mediterranean from the oppression of Persia. He marched first to Sardis, the Lydian capital, which opened its gates to him, and retreated and obtained his favor and friendship.

16. Ephesus, the Ionian capital, was the next important city which he visited, and to its inhabitants, also, Alexander behaved generously, assuring them of his aid to secure them in future against Persian exaction, and assisting them to rebuild their famous temple of Diana, long one of the wonders of the ancient world.

17. Miletus and Halicarnassus, the capital cities of Caria, presented closed gates to Alexander. He besieged and took them both,

14. How did he make the Greek states participators in his victories? 15. What was the ostensible purpose of his invasion? Where did he first march? 16. His visit to Ephesus? 17. Miletus and Halicarnassus? The resistance of Halicarnassus? 18. How

although Halicarnassus put him to considerable trouble, being defended by Memnon of Rhodes, one of Darius' most able generals. Memnon having contrived to shut himself up in a strong castle, which Alexander did not think proper to waste time in storming, the latter found 't necessary to demolish Halicarnassus, that it might not afford a post of vantage in future to the enemy.

18. This was almost the first instance in which the Macedonian prince had yet done the slightest injury to private or public property. Wherever he had gone he had conferred bounties; and thus it was, that all the provinces which he had passed through, with the numerous cities and towns which they contained, espoused his cause with ardor, and remained long deeply attached to him.

19. To the Greeks he restored their popular institutions, and he gave the Asiatics permission to retain their own hereditary laws, being equally generous to the native races as to the descendants of the native colonists. Being overtaken by the winter at Halicarnassus, he spent a part of the season in that district, busy in settling further the government of the maritime provinces which he had conquered.

20. It is worthy of notice, that he permitted those of his soldiers who had been recently married to return to Macedon, and pass the winter in their homes. This was one of the kind and indulgent arrangements which rendered him the idol of his soldiery

CHAPTER CXIV.

The Gordian Knot cut. — Preparations of Darius.

1. BEFORE he commenced his invasion, Alexander had a fleet of considerable strength prepared to back his land operations; but now, finding it to be utterly ineffective, in consequence of the superior numbers of the Persian ships, he gave orders for breaking it up, saying to his generals, that, by conquering the land, he would render himself master of the sea, since every harbor that surrendered to him would bring with it a diminution of the enemy's naval resources.

2. This afforded another reason for his confining his early operations to the coast; and, accordingly, he spent some time in Caria, where he was very hospitably received. Though much urged to partake of the luxuries of the place, he preferred a frugal diet and unostentatious fare. From Caria he proceeded to Lycia, a large maritime province, containing above thirty considerable towns and sea-ports.

3. Having received the submission of these places, he visited Pamphylia, the next maritime district in his line of progress. He found it necessary to use sharp measures with Aspendus, the Pamphylian capital, the people of which were disposed to trifle with him.

did he treat the provinces through which he passed? 19 The Greeks? The Asiatics? How did he spend the winter? 20. What did he allow some of his soldiers to do?

CXIV. — 1. What had Alexander before his invasion of Asia? What order did he now

4. While in Pamphylia, Alexander formed the resolution of desisting for a time from his pursuit of the coast line, and of marching northward into Phrygia, where he expected new levies from Greece, and also to join forces with Parmenio, who had been sent to secure the Macedonian interests in that province. After a little obstruction from an inland tribe called the Posidians, Alexander carried this intent into execution, and arrived at Gordium, the ancient capital of Phrygia, where an event occurred, which was considered prophetic of his future conquest of all Asia



Alexander refusing the luxuries of Caria.

5. There was, in the citadel of Gordium, a consecrated car, which had of yore brought a preserver to Phrygia in time of need, when the people were commanded by an oracle to look for one in such a vehicle. The car had been reverently kept ever since, suspended by the yoke to a wall, and fastened with a thong formed so artfully of the rind of a carnel-tree, that no eye could perceive where the knot began or ended.

6. It had been long rumored that an oracle had decreed the empire of Asia to him who should undo the knot. Alexander visited the

give? 2. What of his visit to Caria? 3. To Pamphylia? 4. What resolution did Alexander form in Pamphylia? His arrival at Gordium?

5. What of the consecrated car in the citadel of Gordium? 6. What rumor was there

consecrated car, and — according to some writers — being unable to loosen the thong, cut it with his sword. According to the statement of his general, Aristobulus, who was present, Alexander only wrested the pin from the beam, and said, “that was enough to make him lord of Asia.”



Alexander cutting the Gordian knot.

7. Whatever he did, his army, and the multitude of the day, believed him to have undone the Gordian knot, and a storm of thunder and lightning, which occurred at the time, perfected the impression. Alexander publicly gave his countenance to the opinion, by performing a splendid sacrifice out of gratitude for the future glory thus decreed to him.

8. Alexander met Parmenio in Phrygia, according to expectation. The king also received there a reinforcement of new troops from Greece, accompanied by those soldiers who had been permitted to winter at home. The fresh levies consisted of little more than a thousand foot and five hundred horse; a paucity of numbers to be ascribed chiefly to the powerful check exercised by the fleet of Persia

concerning it? What of Alexander's visit to it? 7. What was believed in regard to it? How did Alexander give his countenance to this opinion?

8. What did he receive in Egypt? What may the paucity of numbers be ascribed to?

under Memnon the Rhodian, upon all the coasts and isles of the *Ægean*.

9. While Alexander was in Phrygia, he heard of Memnon's death, and of the subsequent withdrawal of a large portion of the marines, or land force serving on board, from the fleet; which circumstances induced him to order Antipater again to raise a naval armament in Greece.

10. Having completed his purpose in Phrygia, the Macedonian king soon after turned his attention to the provinces of Paphlagonia and Cappadocia, the possession of which was necessary to render him master of all that peninsular region of Asia enclosed by the Euxine and Mediterranean seas. Happily for his purpose Paphlagonia was not governed by a satrap, but by a hereditary prince, who had been a feudatory of Persia, and who was willing and desirous to acknowledge Alexander as paramount sovereign in place of Darius.

11. The Macedonian monarch entered at once into a treaty with the Paphlagonians, and then turned his attention to Cappadocia. This was a satrapy without an existing satrap, the recent holder of that office having perished on the Granicus. The Macedonians, therefore, felt little difficulty in overrunning this extensive province, and in subjecting it to their leader's authority.

12. Alexander's prudence in securing his conquests was equal to his activity in making them. In all the provinces which he visited, wherever he found an existing power friendly to his cause, he left it undisturbed; and wherever an authority of this nature was deficient, he placed some of his most trusty followers in the vacant office, assigning to them at the same time a small force to assist them in the execution of their duties, and otherwise strengthening their hands as firmly as he could well do.

13. On leaving Cappadocia, Alexander again directed his course southwards, having now before him the immediate prospect of the severest struggle that could lie in his way in Asia. Intelligence had been for some time before him that Darius was engaged in assembling an immense army on the plains of Babylon, for the expulsion of the Macedonians from his empire.

14. The reasons of the Persian monarch for not having earlier appeared on the field in person, were of the most unworthy character. He had at first hoped and endeavored to rid himself of his active enemy by the treacherous arm of a private assassin, and had actually, on one occasion during Alexander's past Asiatic career, nearly accomplished this most ignoble purpose.

15. A Macedonian noble, Alexander, the son of *Æropus*, who had been loaded by his master with bounties, was seduced by the promise of ten thousand talents to conspire against his benefactor's life. The treason, however, was discovered in time, and its execution prevented.

By what circumstance was Alexander induced to raise a naval armament in Greece?
 3. Where did he next turn his attention? How was Paphlagonia governed?

11. What of Cappadocia? 12. How did Alexander secure his conquests? 13. Where did he now direct his course? What intelligence did he receive in relation to Darius?

4. What were the reasons of Darius for not appearing before?

15. What had Alexander of *Æropus* been bribed to do? Was the treason successful?

Such were the weapons to which Darius at first had recourse ; and, even when he took up arms of a more manly nature, he did not desist from the attempt to suborn the followers of his adversary.

16. These practices were the more disgraceful, when pursued by one who had an army of not less than six hundred thousand men at command, wherewith to meet his foe in the fair and open field. With this vast force, Darius, accompanied by his family, — according to the Persian custom, — and surrounded by all the trappings of eastern magnificence, slowly advanced from the Babylonian plains into Syria.

17. Alexander also drew thither from Cappadocia, but first made himself master of the province of Cilicia, the only remaining corner of the peninsula of Lesser Asia which had not hitherto succumbed to his arms. While at Tarsus, the capital of Cilicia, Alexander threw himself into a dangerous illness, by imprudently bathing in the cold waters of the river Cydnus, at a time when his body was heated by violent exercise.

18. His condition was thought dangerous by all his attendants, excepting Philip the Acarnanian, an eminent physician, whose name has been rendered famous in connection with an incident to which this illness gave rise. While Philip was handing a potion to the king, the latter received a letter from Parmenio, warning him that the physician had been bribed to poison him.

19. Raising the draught to his lips, Alexander handed the note to Philip, and observing no change in his countenance during its perusal, drank off the liquid without a word. His confidence was not misplaced ; the physician calmly assured him of the falsehood of the charge, and the issue proved his words. Alexander recovered hourly after the taking of the critical draught.

CHAPTER CXV.

Battle of the Issus. — Tyre and Sidon. — Siege of Tyre.

1. SYRIA and Cilicia are separated by a range of mountains, passable by an army only at two points, the one called the Syrian gate, and the other the Amanic. Confident in the devoted valor of his troops, and eager for the decisive encounter, Alexander, on his recovery, led his army through the first of these passes into the plains of Syria.

2. He had no sooner done this, than he learned to his surprise and pleasure that Darius had left the open country of Syria, and had made a movement into Cilicia by the Amanic gate, nearly at the same moment which had witnessed the transit of the Macedonians through the other gate.

16. What force had Darius at his command? How did he advance with his army?

17. What province did Alexander now take? By what was his illness caused? 18, 19. What occurred between him and Philip the Acarnanian?

CXV. — 1. How are Syria and Cilicia separated? How did Alexander pass from the

3. Assembling his followers, Alexander eagerly pointed out to them the error which Darius had committed in withdrawing his forces from the open plains, and taking up a new position in a hilly country, where his cavalry, the most effective part of his army, could be of little avail.

4. This, and other topics of encouragement, so cheered the Macedonians, that they entreated to be led instantly to battle. Their leader was not long in gratifying their ardor. He retraced his course to the Syrian gate, passed through, and speedily reached the river Pinarus, on the opposite bank of which the Persian army was posted. Alexander took the charge of the right wing of his army, leaving the left to the conduct of Parmenio.

5. On the approach of his enemy, Darius posted his Greek mercenaries, the portion of his army upon which he himself placed most reliance, in the front, opposite to the Macedonian phalanx. These Greek mercenaries were indeed a powerful body, amounting in number to thirty thousand men.

6. The Persian monarch flanked these with his heavy-armed barbarians, but the bulk of his unwieldy army was left behind in a state of absolute inutility, as the confined nature of the ground would permit no better disposition of them. Alexander, on reaching the bank of the Pinarus, dashed gallantly into the river, and effected a landing on the opposite side.

7. The barbarian forces fled before him, but the Greek mercenaries maintained for a time an obstinate contest. At length they gave way, and on all sides the Persians followed their example. A body of Darius' cavalry remained longest on the field, and gave an opportunity to their sovereign to save himself by flight.

8. The retreating Persians were cut down in immense numbers, one hundred and ten thousand men being left on the field. The victory of Alexander (333 B. C.) was complete, though his own loss, chiefly in the conflict with the Persian Greeks, was severe.

9. No exact record of its amount has been given by historians, and, indeed, the numerical strength of his whole forces in this engagement is a matter of doubt; it being only known, that, in addition to the army brought with him originally from Macedon, he had latterly received some accession of numbers from the Greek cities of Asia.

10. The camp of Darius, with all its treasures, fell into the hands of the victor, as did also the family of the vanquished prince, consisting of his mother Sysigambis, his wife Statira, his daughters, and his infant son. Alexander treated these illustrious captives with the most respectful and compassionate tenderness.

11. So honorable was his conduct to them in every point, that Darius himself, on hearing of it, is said to have exclaimed, "If it be

latter to the former? 2. What was he soon surprised to learn? 3. What did he point out to his followers? 4. Were they encouraged by this? How did Alexander retrace his course? Of what part of his army did he take charge?

5. Where did Darius put his Greek mercenaries? What of this body? 6. How did he flank them? What of the bulk of his army? 7. How did Alexander land? What of the progress of the battle?

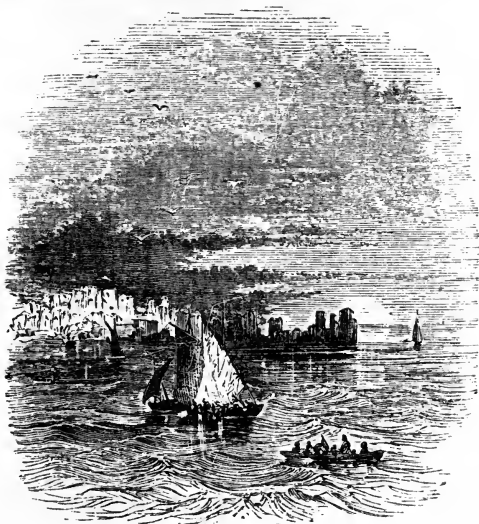
8. The loss of the Persians? Of Alexander? 9. What is known in regard to his forces? 10. What fell into his hands? How did he treat his captives? 11. What did Darius said to have exclaimed?

the will of Heaven that I am no longer to be King of Asia, may Alexander be my successor!"

12. Alexander followed up the victory of the Issus—as it was named from the field which was its scene—by marching along the coast of Syria, which everywhere submitted to him, into Phœnicia. On his way thither, a deputation reached him from the unfortunate Darius, who had escaped in safety to Susa, and who now made propositions for a treaty of peace and friendship with his conqueror.

13. Conscious of his power, and irritated at the lordly terms, it has been said, in which the Persian still thought proper to address him, Alexander replied, that he could only enter into amicable negotiations, on condition of being acknowledged “King of Asia, and Lord of Darius and all he possessed.”

14. Here, for the time, the matter rested, and the Macedonian pursued his course along the Phœnician coast. The famous sea-port of Sidon, and other cities, the centres of the commerce between Asia and the Mediterranean for many centuries, readily gave in their allegiance to him; but Tyre, the greatest, and most flourishing of them all, followed a different line of conduct.



Tyre.

15. Its people sent ambassadors to Alexander, it is true, professing themselves ready to obey his commands; but when he declared his

12. How did Alexander follow up his victory? What deputation reached him from Darius? 13. How did he reply? 14. What of Sidon and Tyre? 15. What passed

intent to visit their city, and offer sacrifice to Hercules, their tutelary deity, the Tyrians had the boldness to tell him that they declined admitting either Persian or Macedonian within their walls.

16. Tyre's strength of position, doubtless, encouraged its citizens to this braving of the Macedonian power. Old Tyre, a colonial settlement (1252 B. C.) of the Sidonians, had been built upon the main land; but Nebuchadonozor, the Assyrian king, had razed it to the ground, and driven its people for refuge (572 B. C.) to a neighboring island, half a mile distant from the main land, where a new city rapidly sprang up, even more powerful and flourishing than the first.

17. Depending upon the depth of the encircling waters, and upon the stupendous walls, above one hundred feet high, and proportionable in thickness, which encompassed this second Tyre, its island-citizens now dared to refuse an entrance to Alexander, whom they knew to have no naval force at command, and whom they therefore hoped successfully to resist.

18. They knew not, however, the indomitable energies of the youthful Macedonian. He saw clearly the danger of permitting such a nucleus of naval strength as Tyre to remain in alliance with Persia, and he accordingly resolved, at whatever cost, to become master of the island capital. Unbaffled as yet in any of their attempts, his army adopted his views with ardor, and the siege of Tyre was commenced.

19. In order to open a passage for his army, since other modes of access were beyond his reach, Alexander undertook the construction of a great mole between the city and land. He defended his men, while laboring at this work, by wooden towers and other contrivances; yet the Tyrians galled them sorely, and retarded their operations, by ignited darts, projectiles of various kinds, and fire-ships.

20. The mole advanced, nevertheless, slowly, yet surely, until one night the besieged towed a huge hulk, filled with combustibles, to the works, and, by setting fire to it, were successful in utterly destroying the results of many weeks' labor. Alexander became convinced by this misfortune of the necessity of having the assistance of ships in his attack, and he was fortunate enough to obtain, ere long, what he required.

21. The city of Sidon, and others of the maritime Asiatic states, sent him all their war-galleys to aid in his designs on Tyre, and these were joined by squadrons from the islands of Rhodes and Cyprus, which had been tributaries to Persia, and now thought fit to cultivate Alexander's good graces. On receiving these valuable auxiliaries operations were recommenced with double vigor both by land and sea.

22. The mole was reconstructed, and, ultimately, the seemingly impregnable city of Tyre was entered by storm. It would appear

between Alexander and the Tyrians? 16. How were the Tyrians doubtless encouraged to this act? Where had old Tyre been built? Where were its inhabitants afterwards driven? 17. Upon what did the citizens of Tyre depend?

18. What did Alexander clearly see? 19. What did he do in order to open a passage for his army? How did the Tyrians retard them? 20. How were his labors utterly destroyed? Of what was Alexander now convinced? 21. From what places did he obtain reinforcements? How were operations recommenced?

from history that the final and successful assault was made both from the besieging ships and the mole. It lasted two days, and the Tyrians



Siege of Tyre.

defended themselves with almost unparalleled obstinacy. They emptied on the assailants vessels of boiling tar, and burning sand, which penetrated to the bone, and tried every means that patriotism or despair could suggest to save their city.

23. But, at length breaches were made in the walls by the battering-rams and other engines of the besiegers, and Tyre was taken, (332 B. C.) Eight thousand Tyrians were slain, and thirty thousand reduced to servitude. Alexander is represented as having lost four hundred men in this siege, which occupied a period of seven months.

24. Whilst at Tyre, Alexander received a second letter from Darius, offering to the conquering Macedonian his daughter in marriage, with all the country between the Euphrates and the Mediterranean for her dower, as the basis of a treaty of peace and amity. Alexander returned a haughty answer, and the proposition again failed.

25. It is recorded, that Parmenio said to his sovereign on this offer

22. How was the final assault made? What of the siege? How was the city at length taken? The loss of the Tyrians? Of Alexander? 24. What proposition did he receive from Darius? Was it accepted? 25. What passed between Alexander and Parmenio?

being made, "I would accept the terms;" to which the young conqueror replied, "So would I, were I Parmenio;" a retort in which egotism is carried almost to sublimity.

CHAPTER CXVI.

Alexander in Egypt.—Defeat of Darius.

1. ALEXANDER next marched onward, to punish the inhabitants of Jerusalem for their refusal to furnish him with provisions during the siege of Tyre. His wrath against them, however, was quite disarmed, when, on approaching the city, he was met by a procession of the people, led on by their chief priest, to offer their submission to him.

2. The priest was clad in white robes, and on his mitre was inscribed the name of the Most High. The king advanced with great respect, and bowed reverently before him, which excited the surprise



Alexander and the priest before Jerusalem

of his officers. "It is not the priest whom I adore," said he, "but the God whom he serves."

3. Having received the submission of Jerusalem, Alexander bent his course to Egypt, which he was determined to subject to his

authority. In his progress, he besieged and took Gaza, the only city of Palestine which declined to acknowledge his sway. In this city he forgot his wonted clemency; he destroyed the whole garrison of one thousand men, and caused the governor, Bætis, to be dragged around



Bætis dragged around the walls of Gaza.

the city behind his chariot wheels, in barbarous imitation of Achilles, who dragged Hector round the walls of Troy.

4. His career in Egypt was one long triumphal march. The satrap Sabaces having perished at Issus, the country was governed by a subordinate officer, who offered no obstruction to Alexander, but, on the contrary, joined the Egyptian people in welcoming and hailing him as their lord and sovereign.

5. The Macedonian prince directed his steps to Memphis, the capital, where he held a splendid festival, and gained still further on the affections of the Egyptians, by joining in the worship of their ancient bull-deity, Apis. From Memphis he passed down the chief branch of the Nile to the city of Canopus, and observing with surprise that a country so fertile and so rich in commercial resources was possessed of not a single suitable harbor, he resolved upon founding a maritime capital which should give the country one imperishable memorial at least of his name and rule.

6. He fulfilled his purpose in the foundation of the city of Alexan

dria, the site of which was so well selected, that it rapidly rose to the condition of a flourishing commercial capital, and has continued through all succeeding ages to be a place of the highest importance in Egypt.

7. After planning this monument of his name and sagacity, he made an excursion, with a small escort, to the Desert. with the view of beholding the temple, and consulting the oracle of Jupiter Ammon, as his renowned ancestors, Perseus and Hercules, had done before him.

8. The temple of Ammon was situated in an oasis to the south-west of Alexandria, and about fifty leagues from the sea-coast. Alexander admired the delicious beauty of this green speck in the barren sands, and after receiving a most favorable answer from the oracle, rejoined his army at Memphis.

9. As Darius had assembled a new army in Assyria, Alexander now made arrangements for the conduct of the Egyptian government, placing some of his trusty followers in the principal posts, and took the way directly from Egypt to Assyria.



Triumphal display of Darius.

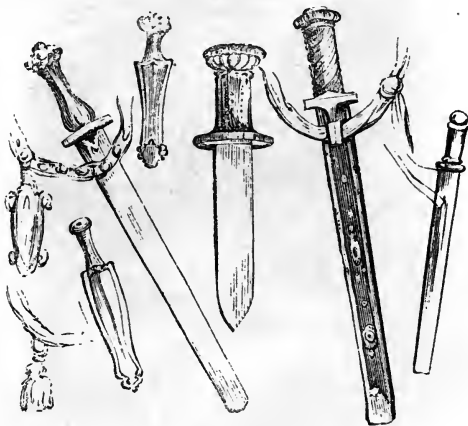
10. As he marched chiefly through countries which had already submitted to his sway, no event of importance occurred until he met Darius (331 B. C.) near Arbela, a town situated a few days' journey to the east of the Tigris in Assyria.

6 What of the city of Alexandria? 7. Where did he now make an excursion?
8 What of him at the temple of Ammon? 9. Why did Alexander now leave Egypt?

11. The forces of Darius on this occasion outnumbered those under his command at Issus, but Alexander, also, by recent reinforcements from Europe and his Asiatic dependencies, headed a larger army than formerly, amounting to about forty-seven thousand men, of whom nearly one seventh part consisted of cavalry.

12. The lowest computation of Darius' horsemen makes them forty thousand in number, and their strength was increased by fifteen elephants and two hundred scythe-armed chariots. The Persian king had not the advantage of so powerful a body of Greek mercenaries as at Issus, though in other respects his army was a more efficient one. Instead of being composed of the effeminate guards and standing troops of Persia, his forces consisted for the most part of Parthians, Bactrians, Indians, Hyrcanians, and others from the central east — troops undisciplined, indeed, but hardy and courageous.

13. Such were the respective characters and numbers of the two armies that met at Arbela, to struggle for the empire of Asia. In the evening, the Macedonians, on ascending an eminence, first beheld the wide-spread soldiery of the enemy, drawn up in good order on the plain below, Darius having seen, but too fatally, the disadvantages of a confined position with such numbers and cavalry as his.



Persian Arms

11. Both armies lay quiet all night, and, in the morning, Alexander led down his men, in two heavy-armed phalanxes, of sixteen thousand men each, into the plain, and the battle was begun. After the struggle had continued for some time, an accidental gap in the enemy's line enabled Alexander to push forward a wedge of squadrons, which in a measure decided the fate of the battle.

15. From that moment the field was the scene of a slaughter rather

10 Where did he meet Darius? 11. What of the forces of Alexander? 12. Of Darius?
13 Where did the Macedonians first behold the army of Darius? 14. How was the

than a battle, excepting in one point, where a strong body of Parthian and Indian horse maintained an obstinate conflict. They were at last routed by the Thessalian cavalry, and the victory was won. A destructive pursuit completed the disasters of the Persians, of whom nearly forty thousand fell on this occasion, while the loss on the part of the victors is rated at no more than five hundred men.

16. Darius again saved himself by flight; though it is only justice to state, that several historians concur in representing his conduct in the fight as far from being pusillanimous, or unworthy of a prince contending for a throne.



Retreat of Darius.

17. He retreated to Media with a few of his followers, resolving, if pursued thither by Alexander, to retire still further to the eastward, and seek refuge among the Bactrians, a people dwelling above the springs of the river Indus.

18. Though determined, if practicable, to get the person of Darius into his power, in order to give the adverse tribes of central Asia no rallying point in future, Alexander was compelled, in the first place, to direct his attention to the consolidation of his power in the provinces which his late victory had acquired for him.

battle begun? How was it in a measure decided? 15. What of the progress of the battle? The loss of the Persians?

16. How did Darius save himself? What is said of his conduct during the fight?

17. Where did he retreat? What did he resolve upon? 18. What was Alexander now compelled to do?

CHAPTER CXVII.

Babylon and Persepolis. — Death of Darius. — Alexander in Scythia.

1. FROM Arbela, therefore, Alexander led his army southwards to Babylon, the ancient capital of the Assyrian empire, and a city of great extent and wealth. Excepting in the camps of the defeated enemy, and at Damascus, in Syria, where Darius had left large treasures before the battle of Issus, Alexander had not yet laid his hands on any of the accumulated wealth of the Persian monarchy; but at Babylon he found enough to have gratified the wishes of any conqueror.

2. He was enabled to give ample pecuniary rewards to every common soldier of his army. On marching, as he did after settling the government of Babylonia, to Susa, the seat of the Persian court, and the capital of Susiana, the province intermediate between Babylonia and Persia, Alexander received a still greater accession to his treasury. Ten millions of sterling money fell into his possession at Susa.

3. The Macedonian king exhibited in this city a remarkable instance of his humanity, by settling the family of Darius in the royal palace of their ancestors, and he also showed a high degree of prudence in appointing a native chieftain to the government of the province. He had acted, indeed, in the same politic and liberal manner at Babylon, thus ensuring to himself the affections of the people.

4. The next movement of the Macedonian leader was towards Persepolis, the capital of Persia proper, where further accessions of wealth awaited himself and his army. At Persepolis, Alexander spent several months, and, during this time, gave what has been held to be one of the first indications of his being overcome by excessive prosperity.

5. At a magnificent banquet, Alexander, heated by wine, was induced to assent to a proposition made by one of his companions that a bonfire should be made of the old palace of the Persian kings. The king soon repented of having given his assent to this mad outrage, but the greater part of the palace was destroyed ere the fire could be extinguished.

6. Learning that Darius was still at Ecbatana, Alexander (330 B. C.) left Persepolis, and hastened thither. On reaching the Median capital, the Macedonian king was apprized that Darius had departed only five days previously, with a small body of attendant troops. Alexander instantly followed upon his footsteps to the eastward, and, after a long and toilsome march, performed with astonishing celerity, came near to the object of his pursuit upon the borders of Bactriana.

7. Alexander, however, was informed here that Bessus, the satrap

CXVII. — 1. Where did Alexander now march? Had he yet obtained much wealth? 2. What was he enabled to do at Babylon? What did he obtain at Susa? 3. What of his humanity to the family of Darius?

4. What was his next movement? How long did he stay at Persepolis? 5. What happened at a banquet in this city? 6. Where did Alexander now hasten? What did he learn at Ecbatana? 7. Where did he come up with the object of his pursuit?

of Bactriana, who was in company with the Persian king, had thrown off his allegiance to the unfortunate Darius, and kept him bound as a prisoner. The King of Macedon continued his march with even increased speed, and at length beheld the party flying before him.

8. As he was pushing onwards, to his deep and sincere affliction he found Darius expiring in the open field, having been stabbed by two nobles in attendance on Bessus, with the view either of stopping the pursuit, or of facilitating their own flight. Alexander had never sought the life of the wretched king, and he now hunted the murderer with a spirit of the keenest resentment.

9. Bessus fell into his hands, after the cost of much toil and suffering, and met a cruel fate. But Bactria, and the surrounding provinces of Aria, or Ariana, and Sogdiana—all of them forming part of the wide region now called Tartary and Turkistan—were not subdued without great exertions, extending over a space of nearly three years.

10. The people of these regions receive in ancient history the appellation of Scythians, as indeed all barbarians were called in old times. From thence Alexander is said to have received certain dignified expostulations, which are generally considered as models of grave and lofty eloquence, though it is to be feared that the polished historians who record them have much more right to the honor of their composition than the barbarous tribes to whom they are ascribed.

11. As a specimen of the pithy figurativeness of the addresses said to have come from the Scythians, their question to Alexander may be quoted. "Have you furnished yourself with winged soldiers?" said they to him, alluding to the impregnable character of their country. The pride of Alexander was aroused by this and more lengthened reproofs, and he never desisted until he had subdued these provinces.

12. Nowhere in his wide career of conquest did he exhibit so many of the qualities of a soldier and captain as upon the plains of Scythia. Neither cold nor heat, hunger nor thirst, danger nor toil, wounds nor disease, could induce him to depart from his purpose; and with a commander who can bear all these casualties, soldiers will effect anything.

13. Towards the conclusion of the Scythian war, the Macedonian prince took in marriage Roxana, one of the most beautiful women of the east, and the daughter of Oxyartes, the Bactrian, who had been the most distinguished of his opponents.

14. As Parmenio and other officers had been in the mean time engaged in the subjection of Hyrcania and Parthia, two districts close by the Caspian Sea, the reduction of Bactriana, Sogdiana, and other territories of the Scythians, completed Alexander's conquest of the Persian empire.

15. While in winter quarters (327 B. C.) in Bactriana, after his laborious task was completed, Alexander was guilty of an act which

7. Of what was he here informed? 8. What of the death of Darius? 9. The fate of Bessus? What of the surrounding countries? 10. What were the inhabitants of these regions called? What of their expostulations with Alexander?

11. What specimen is given of their style of address? How was Alexander affected by this question? 12. What of Alexander's soldier-like qualities upon the plains of Scythia? 13. Whom did he take in marriage? 14. How was his conquest of the Persian empire completed?

threw a deep stain upon his memory, and which showed that his character was gradually deteriorating under the intoxicating influence of success.

16. Originally noted for his temperance at table, he had begun to indulge occasionally to excess in wine, and to claim the ceremony of prostration and other honors from his followers, such as were usually set apart for the gods.

17. On one occasion, when a feast was held in Bactriana, in honor of Castor and Pollux, the conversation turned, in the presence of Alexander, upon the comparative grandeur of his own actions and those of Bacchus, who also had conquered Asia. Many present gave the palm to Alexander, for which they were warmly reprov- ed by Clitus, the same captain who had saved the king's life at the Granicus.



Death of Clitus.

18. All being heated with wine, the discourse grew warm, and at length Clitus blamed the king himself in severe terms for permitting

15. What happened at Bactriana? 16. What ceremony did he begin to demand from his followers? 17, 18, 19. What happened between Alexander and Clitus? The latter's death? What of Alexander's repentance?

himself to be compared to the gods. Inebriated like the others, Alexander was so provoked by the reproof, that he rose and advanced angrily to Clitus, who was thereupon forced from the room by some of the more prudent of the party.

19. He returned, however, and being still in a state of irritation, again addressed reproachful words to the king, who lost all command of himself, and, snatching a weapon, killed Clitus on the spot. Almost immediate repentance followed; and so profound was the feeling, that Alexander neither tasted meat nor drink, nor left his chamber, for three days, until his faithful and grieving followers won him by their entreaties to return gradually to his usual mode of life.

CHAPTER CXVIII.

Domestic Affairs of Athens.—Invasion of India by Alexander.

1. BEFORE following Alexander in his subsequent proceedings, the domestic affairs of Greece may be adverted to. Only one affair, in truth, of any consequence, had disturbed the general peace of the republics during the absence of Alexander.

2. Lacedæmon, as was formerly mentioned, had been preserving a sullen neutrality during the last agitations of the confederacy, and had, in consequence, been gathering a little strength.

3. Three years after Alexander's departure, while his viceroy, Antipater, was occupied in Thrace, Agis, the Lacedæmonian king, took advantage of the seemingly favorable opportunity to make a demonstration against the power of Macedon. The attempt failed signally. Antipater turned against Agis, defeated him, and compelled the haughty Spartans to sue humbly for peace, which Alexander, on being applied to, generously granted to them.

4. Athens, about the same period, was the scene of a domestic dispute, in which the rival parties were the two eminent orators. Demosthenes and Æschines. Before the assembly of their countrymen, these illustrious speakers engaged in a trial of strength, on the issue of which depended the best interests, if not the life, of one or other.

5. In this intellectual contest Demosthenes was successful; Æschines was condemned to exile. It is much to the honor of the victor, that he behaved with extreme generosity to his adversary, giving him a purse of gold to support him in his misfortune. Æschines showed that he too was a noble and high-minded rival.

6. Having gone to Rhodes, and founded a famous school of eloquence, he read to his pupils the masterpiece which had made him-

CXVIII.—1. What of the affairs of Greece in the mean time? 2. The neutrality of Lacedæmon? 3. What did Agis do against the power of Macedon? Was the attempt successful? 4. What of the disputation between Demosthenes and Æschines? 5. Who was successful? How did he behave after his victory? 6. What of Æschines at Rhodes?

self a homeless, landless wanderer, and when they could not withhold the most vehement applause, he said to them, "Ah! what would have been your admiration had you heard it from his own lips!"

7. About this time Alexander sent to Athens the statues of the tyrannicides, Harmodius and Aristogeiton, which he had taken at Susa, whither they had been carried by Xerxes. By such kindly and politic donations, as well as by the participation in his glory which accrued to the republic through the auxiliaries sent to him, Athens, the ruling state of Greece, was kept in a pacific and friendly attitude during the whole of the conquering career of Alexander.

8. The grasp of his ambition widening apparently with every successive gratification, Alexander resolved upon an incursion into India. He had been frequently joined during his last campaigns by new contingents of troops from Europe, which was the more necessary, from the necessity under which he lay of leaving small parties continually behind him, to secure his acquisitions.

9. Large bodies of the Scythians also enrolled themselves under his banner, on the conclusion of hostilities in their country. It was with a powerful force, therefore, that he set out (327 B. C.) on his Indian campaign, which was confined in a great measure to the banks of the Indus and its five principal tributaries.

10. His course was vigorously opposed by various hardy tribes dwelling in these parts, and the natural difficulties of the ground were also very troublesome. Having passed a famous city, called Nysa, said to have been founded by Bacchus, Alexander crossed the Indus, in the upper portion of its course, and continued his progress amidst its winding branches.

11. He soon reached the one named the Hydaspes or Shemtron, where Porus, a warlike native prince, had assembled an army of thirty-four thousand men, with many armed chariots and elephants, to oppose his passage. The Macedonian leader saw the impossibility of crossing with prudence in the face of the Indians, and he accordingly had recourse to the expedient of lulling to rest the vigilance of Porus, who was both brave and active.

12. Alexander was successful, passed the river, and defeated the enemy. Porus was taken alive, and, being brought before his conqueror, excited much admiration by the loftiness and majesty of his person. "How can I oblige you?" said Alexander to him. "By acting like a king," was the calm reply. "That I shall do for my own sake; but what can I do for yours?" said Alexander, smiling.

13. Porus repeated, that all his wishes were summed up in his first request; and the Macedonian was so much pleased with the profound sense of what was great and becoming in a king, displayed in the captive's words, that he not only restored him to the throne, thinking

7. What did Alexander about this time send to Athens? How was Greece kept in a friendly attitude towards Alexander? 8. What new expedition did Alexander now resolve upon? What accessions of troops had he often received? 9. What of the Scythians? To what place was his Indian campaign confined?

10. How was his course opposed? What city did he pass on his way? 11. What of Porus? What did Alexander see was impossible? To what expedient did he resort? 12. Was he successful? What passed between him and Porus? 13. How did Alexander treat him?

that the duties of majesty could not be placed in more capable hands, but afterwards made him viceroy of all his Indian conquests.



Porus

14. On the Hydaspes, Alexander founded two cities, Nicæa and Bucephalia, naming the latter in honor of his celebrated horse, which died near the spot. After besieging the city of Sangala, the king found himself master of all the country lying among the tributaries of the Indus, and above the point where their confluence renders that river one mighty stream.

15. He himself would willingly have pushed his conquests further, but his followers were anxious to return, and he consented to their wish. He determined, however, to return by the coasts of the Persian gulf, and for this purpose collected all the vessels he could procure, and built new ones, in order to convey his army down the stream of the Indus.

16. Several months were spent in the passage of the army to the ocean, their course being seriously impeded by the barbarians on the banks of the stream. On reaching (325 B. C.) the ocean, Alexander is said to have sat on a rock near the shore, and to have gazed for a long time at the mighty expanse of waters, weeping bitterly that there were no more worlds to conquer.

14. What two cities did Alexander found? What extent of country did he now find himself master of? 15. Why did he push his conquests no further? What did he determine, however, to do?

16. How many months were consumed in the passage of the Indus? What is Alex

17. He soon set out, however, on his march along the sea-coast with the main division of his forces, leaving his able admiral, Near-



Alexander gazing at the ocean.

chus, who wrote an account, still extant, of the voyage, to pursue his way to the Euphrates by sea. The toils of the first portion of the land march were very severe, but they were lightened to the soldiery by the sympathy of their leader, and his patient endurance of the hardships suffered by the meanest follower in his train.

18. A very different scene was presented by this moving force towards the close of their travel along the sea-shore. When they reached the fertile district of Carmania, a province of Persia, the march of Alexander and his army became a triumphal procession, the leader himself imitating in public the conduct attributed to Bacchus, who is reported to have danced and sung with his companions through all Asia.

19. On passing Carmania, and entering Persia, Alexander found that several of his satraps had been tempted by his long absence to assume independent authority. The governor of Persepolis, who had been guilty of this offence, met with a severe punishment.

20. It was during his stay at the Persian capital on this occasion, that he took to wife, the customs of Macedon permitting polygamy, the daughter of Darius, whose body had been conveyed to Persepolis, and interred in the royal cemetery with all due respect, by the orders of Alexander.

ander said to have done on the banks of the ocean? 17. With what part of the army did he set out? What of the toils of the march? 18. What of the march through the district of Carmania? 19. What did Alexander find had happened in Persia? 20. What of his second marriage? What had been done with the body of Darius?

CHAPTER CXIX.

The Illness and Death of Alexander.—His Character.

1. It is extremely honorable to Alexander, that his measures, during all the intervals of war in his career, were directed to the durable improvement of the countries he had conquered. After putting the government of Persia into more trustworthy hands, he marched to Susa, and from thence to Opis and Ecbatana. In all these places he projected improvements, and in many instances perfected them.

2. He proceeded from Ecbatana towards Babylon, a city which his existing despondency of mind rendered him reluctant to enter, on account of various prophecies announcing that spot as destined to prove fatal to him. He nevertheless sailed down the Euphrates, and did take up his abode in Babylon.

3. But his residence there was not of long duration. In consequence, it is generally admitted, of an excess in drinking, he brought on a severe illness which proved fatal to his life. During the progress of the malady, the army, as on various former instances of sickness, hung around him in a state of inexpressible anxiety and grief.

4. At length, on the case becoming desperate, his favorite soldiery were permitted to enter his room, when a scene took place which has no parallel in history. Pale and speechless, but in possession of consciousness, the dying chieftain beheld his warriors enter one by one, weeping bitterly, to take their last look of him. He had strength enough to hold out his arm, and each man, as he passed by, kissed the beloved hand which had so often waved them on to victory.

5. Alexander died (323 B. C.) in Babylon, aged thirty-two years and eight months. His illness, which resembled an irregular semitertian fever, lasted eleven days, and terminated his life precisely twelve years and eight months after he had mounted the Macedonian throne.

6. The character of this memorable man will be best estimated by a reference to his actions. Though a severe scourge to many nations, he effected much permanent good amongst them. He roused millions from the sleep of barbarism, and diffused among them the arts and the genius of Greece.

7. On the wide field of his conquests he founded not less than seventy cities, the sites of which were, in most instances, so felicitously chosen as to redound to the commercial greatness and civilization of the countries where they were planted. In his other measures of general polity, he was not less attentive to the welfare of the nations whom he subjected to his sway.

8. In his private character, Alexander appears to have been funda-

CXIX. — 1. What of Alexander's measures during the intervals of war? What cities did he visit? 2. Why was he reluctant to visit Babylon? Did he enter the city? 3. What of his illness? 4. The affection of his soldiers?

5. His death? The length of his illness? 6, 7. What of his character in his public capacity? 8. His private character? 9. What must be remembered in regard to Ari-

mentally liberal, generous, and humane; and though errors and vices came in the train of his astonishing good fortune, fewer odious actions can be laid to his charge, than to that of most other conquerors. For his insatiable ambition and disregard of human life, the tone and temper of his age form the only excuse.

9. Insane, almost, as his thirst of power appears to us, it must be remembered that the philosopher, Aristotle, nursed in Alexander's boyish breast the spirit which blazed forth so fiercely in his manhood, and that the wisest men of his times viewed his career with admiration and approval. Other stains, certainly, lie upon the character of the Macedonian prince, which were peculiarly his own. One of these — his excessive indulgence in wine — brought him to a premature grave.

10. The death of a man whose word and will constituted the law of the greater portion of the known world, could not fail to be productive of the most important consequences; and these consequences afford the strongest possible evidence of the consummate personal ability of Alexander.

11. Whilst he lived, the numerous generals by whom he was surrounded, and who had perpetually before their eyes a most seductive picture of successful ambition, appear ever to have instinctively felt and owned the presence of a master, and to have entertained no thought of aspiring to the possession of independent power.

12. But as soon as the mighty conqueror died, each of these officers, in looking around among his fellows, saw none to whose pretensions he would sacrifice his own, and, accordingly, all began to put forward claims to a share of empire. It chanced that Alexander left behind him no heir of his person, or descendant of his house, capable of holding together, under one head, his wide and scattered conquests.

13. Aridæus, the natural brother of the late prince, was a person whose infirmity of mind approached to fatuity, and neither Roxana nor Statira, the daughter of Darius, the wives of Alexander, were as yet mothers. They were in expectation of being so at the time of his death, and Roxana soon after brought a son into the world. Statira, before a similar event could happen in her case, was destroyed by the rival queen.

14. At a great assembly of the principal officers of Alexander, held shortly after his decease, it was determined that Aridæus, and Roxana's expected child, if a son, should be joint successors to the empire, and that Perdicas, to whom Alexander had consigned his ring in the last moments of his life, should be regent in their name.

15. None of the parties to this arrangement had any intention that the rule of Aridæus and the infant prince should ever be anything more than a nominal one, as they at the same time divided all the real authority among themselves, under the title of lieutenants or viceroys. The number of these lieutenantcies, according to the original distribu-

tion? 10. What of the consequences of his death? 11. During his life, what do his generals appear to have felt? 12. What happened after his death? Did he leave any heirs? 13. What of Aridæus? Roxana and Statira?

14. What was determined in regard to the successors to the empire? 15. What v

tion, was very great, amounting to nearly forty; but this form of government endured but a very short period.

16. Within little more than twenty years of Alexander's death, after many agitations, in the course of which Antigonus, Eumenes, and Perdiccas, three of the most famous of his generals, fell before the arms of their rivals, the whole of the conquered empire had separated itself into a few leading states, the existence of which was prolonged until the victorious power of Rome arose to change the face of the world anew.

CHAPTER CXX.

Kingdom of Egypt, Syria, &c., founded. — Recall of Exiles to Athens. — Death of Demosthenes.

1. THE states into which the vast empire conquered by Alexander had separated itself, and which were alluded to at the close of the last chapter, were — first, EGYPT, which, with Arabia, and Palestine, fell to the share of one of the ablest of Alexander's generals, Ptolemy Lagus; who was succeeded on the same throne by a long line of princes of his name and house.

2 After they had ruled in Egypt for nearly three centuries, the race of the Ptolemies ended in a female of singular beauty, but licentious character, named Cleopatra, who, on the seizure of her kingdom (28 B. C.) by Augustus Cæsar, the first of the Roman emperors, applied an asp to her bosom, and died from its venomous bite.

3. Under the Ptolemies, Egypt held a high place among the nations, and the city of Alexandria rose to be one of the noblest capitals on the face of the earth. Several of the princes of this family were liberal patrons of learning and the arts, and by them was collected at Alexandria an immense library, which was unfortunately burnt during an attack on the city by the Romans, under Julius Cæsar, the predecessor of Augustus.

4. Another library of extraordinary extent was collected at a later period in Alexandria, but this second one also was destroyed, through the barbarous bigotry of the early followers of Mahomet. The learned have never ceased to lament these irreparable losses.

5. The second of the four states based upon the Macedonian conquests, was the kingdom of SYRIA, which comprehended the richest portions of Asia, and which fell to the lot of Seleucus, whose family, like the Ptolemaic race, kept the sovereignty up to the era of Roman supremacy. Seleucus founded the city of Antioch on the eastern-

the intention of the parties to this arrangement? How was the authority divided? 16. What became of the conquered empire twenty years after Alexander's death?

CXX.—1. What was the first of the four states into which Alexander's empire was divided? To whose share did this kingdom fall? 2. Cleopatra? Her death? 3. What of Egypt under the Ptolemies? The library of Alexandria? 4. The fate of this and another library collected at the same place?

5 The second of the four states? To whose lot did it fall? What city did Seleucus

most angle of the Mediterranean, and made it the royal seat of him self and his descendants, who were called from him the Selucidæ.

6. The kingdom of Syria, extending as it did from the Mediterranean almost to the Indus, was originally by far the most powerful of the states into which the Macedonian empire was ultimately divided but various provinces in succession gained their independence, and had greatly narrowed the power of the Selucidæ, before the final overthrow of the family, after a rule of about two centuries, by the Romans.

7. The third of the states under notice was the conjunct kingdom of THRACE and BITHYNIA, which two countries occupied respectively the European and Asiatic sides of the Bosphorus, and became the possession of Lysimachus, another of the warlike followers of Alexander.

8. The fourth of these states included MACEDON and GREECE. Before narrating into whose hands this division of the empire fell, it is necessary to revert to the condition of Greece during the final years of Alexander's life.

9. The fruitless attempt of the Spartans under Agis, against the Macedonian viceroy, Antipater, has been already alluded to. Having succeeded in quelling this insurrectionary movement on the part of Lacedæmon, Antipater shortly afterwards contrived to weaken the anti-Macedonian party in Athens, by procuring the banishment of one who was its life and head, the orator Demosthenes.

10. Harpalus, one of Alexander's captains, having drawn down on himself the merited displeasure of his master, fled from Asia to Athens, in the hope of purchasing an asylum there with his peculated gold. Nor was he disappointed in his expectation that the favor of many of the leading Athenians was to be bought for a price.

11. Phocion and Demosthenes alone discountenanced Harpalus; but in the end, even Demosthenes was reported to have taken a bribe. Whether this accusation was just or not, it ultimately procured the banishment of the orator.

12. A threat from Antipater compelled the Athenians to expel Harpalus hurriedly from their city, and to impeach those who had accepted of his presents or adopted his cause. On Demosthenes, as one of this number, a heavy fine was imposed, and being unable to pay it, he was under the necessity of retiring to the island of Ægina.

13. After this event, nothing occurred for a time to agitate the public mind of Greece, until Alexander caused a proclamation to be made by his representatives at the Olympic Games, to the effect "that all the Grecian cities should immediately recall and receive those persons who had been exiled from them, and that such cities as refused to do so, should be forced to compliance by the Macedonian arms."

14. At the period when this decree was issued, the exiles from the

found? 6. What of the kingdom of Syria, originally? 7. The third state? 8. The fourth? 9. What of Antipater in Athens? Whose banishment did he procure?

10. What of Harpalus? What did he hope to do at Athens? 11. Who alone discountenanced him? What was reported of Demosthenes? 12. What did Antipater compel the Athenians to do? The exile of Demosthenes?

13. What proclamation did Alexander cause to be made at the Olympic Games? 14. What was the number of the exiles from the various republics? What were Alex-

various republics amounted to not less than twenty thousand persons, and Alexander probably hoped, by restoring these to their homes, to strengthen durably his interest and influence in the several states of Greece. There was, besides, a semblance of generosity in such an act, that might have blinded even himself to its insulting and tyrannical nature.

15. It was viewed as a gross piece of despotic insolence by most of the republics, and in no other light, indeed, could they well regard an order, which called upon them again to receive into their society men expelled by the public voice as guilty of enormous crimes. Athens, in particular, felt deeply indignant at this imperious decree, and endeavored, not without success, to awaken a spirit of resistance among some of the other states.

16. Such was the state of Greece when intelligence was received that Alexander had suddenly died. The news at once decided the Athenians, Ætolians, and other allies, upon rising against Antipater, and endeavoring to throw off the galling weight of Macedonian ascendancy.

17. A considerable army was speedily assembled, which was placed under the command of Leosthenes, an Athenian general of skill and repute. At the same time, the people of Athens sent a galley to Ægina for Demosthenes; thus showing clearly, that, had the Olympic proclamation pointed only to such men as he, they would have displayed no aversion to its fulfilment.

18. When the illustrious orator reached the precincts of Athens, his countrymen of every age, rank, and sex, flocked out to meet him, and conveyed him within the walls with the warmest demonstrations of respect and joy. Neither Demosthenes nor Phocion, the two most experienced patriots then existing in Athens, seem to have expected any lasting benefit from this outburst of the ancient spirit of their country.

19. Nevertheless, in the outset of the contest with Antipater, there did appear some hope of more than temporary success. Leosthenes led the allied army into Thessaly, where an engagement took place, in which the Macedonians sustained a decided defeat.

20. Yet Antipater supported his military reputation by the excellent order of his retreat, and was enabled to throw his forces into the Thessalian city of Lamia, which he defended obstinately against the Athenians and their confederates. At last he made a successful sally, and escaped with his troops through the midst of the besiegers.

21. This put it in his power to join the reinforcements which he had sent for from Asia, and soon after he encountered and defeated the allies at Cranon in Thessaly. The vanquished were compelled to sue for peace, which Antipater granted, but upon terms most humbling to the Athenians. Demosthenes and others were to be delivered up

ander's motives? 15. How was the proclamation viewed by the republics generally? By Athens?

16. What did the news of Alexander's death decide the Athenians upon doing? 17. What of the army raised? The recall of Demosthenes? 18. How was he received? What did he expect from this outburst of spirit?

19. The result of the first battle? 20. What of the retreat of Antipater? His escape? 21. What did this put it in his power to do? His next success? What were the con-

to the Macedonians; Athens was to bear the expenses of the war, and a Macedonian garrison was to be installed within that city.

22. When Demosthenes heard of the conditions imposed upon his country, he fled to Calauria, a small island near Ægina, in the mouth of the Saronic Gulf. Hither he was followed by Archias, a man who had taken upon himself the base task of delivering up the orator and other proscribed persons to Antipater, and who now endeavored to persuade Demosthenes that the Macedonians intended him no injury.

23. Being seated calmly, when found by Archias, in the temple of Neptune, the fugitive, on hearing the deceptive words addressed to him, begged to be allowed to retire a little further into the fane, in order to write a few words to his family.

24. He then stepped aside, and chewed a quill containing poison: after which he moved again towards Archias, and fell down dead at the foot of the altar. Thus closed, according to the received accounts, the life of one whose equal as an orator, if we may trust to the almost unanimous voice of mankind, has never since appeared.

CHAPTER CXXI.

Death of Antipater and Phocion.

1. ANTIPATER being called into Asia shortly after this period to assist in quieting the dissensions prevalent there, the Ætolians took the opportunity of again attacking the Macedonian territories, but were equally unsuccessful as in the former enterprise.

2. Peace was restored before the return of Antipater, the fatigues of whose Asiatic expedition proved fatal to him. While on his death-bed, he gave a striking proof of his disinterested regard for the interests of the Macedonian power.

3. His son, Cassander, expected to have been appointed his successor, but Antipater, disregarding the claims of relationship, nominated Polyperchon, the oldest of Alexander's generals then in Europe, to the high offices of protector and governor of Macedon. This situation involved also the guardianship of Aridaeus and Roxana's son Alexander.

4. One of the first acts of the new protector of Macedon had the lamentable effect of causing the death of Phocion, the last of all the Athenians worthy to be ranked with the great men of old. Being desirous of removing the governors appointed by Antipater, that he might the better concentrate the power of the monarchy in his own hands, Polyperchon gave orders for the dismissal of the Macedonian garrisons from Athens and other cities.

5. The Athenians exulted at this decree; but Nicanor, the gover-

ditions of peace? 22. The flight of Demosthenes? By whom was he followed? 23. How was he found by Archias? What request did he make to him? 24. The manner of his death?

CXXI — 1. What did the Ætolians do on Antipater's being called to Asia? Their success? 2. What of Antipater on his death-bed? 3. Who expected to be his successor? Who was appointed by Antipater? What did this situation involve?

4. What effect had one of the first acts of Polyperchon? 5. How was this brought

nor of the garrison in their city, refused to obey the protector's commands, and Phocion was accused of abetting his contumacy. Neither pausing to inquire into the justice of the charge, nor permitting him to defend himself against it, the Athenians, in their blind fury, first proscribed the aged patriot, and afterwards put him to death.

6. Phocion was a man of the most unsullied virtue, and of the most eminent talents as a warrior and statesman. He had long seen the degradation of the Athenian character, and the inability of the people to fill their former high place among the nations, and therefore, both in the days of Philip and of Alexander, he had ever counselled such measures as might promote the tranquillity of his country, and permit her to cultivate those ingenious arts from which her noblest trophies had anciently sprung.

7. When their momentary and misguided passion passed away, the Athenians, as they had too often done before, remembered with sorrow all the virtues of Phocion, and all the benefits he had wrought for them, and they raised to him a statue of brass, besides paying other honors to his memory.

8. Greece cannot be said to have produced one great man after Phocion, and this deficiency of wise and able leaders was, doubtless, one chief cause of the insignificance into which her republics gradually sunk after this epoch. Polyperchon, the protector of Macedon, was superseded in the government by Cassander, Antipater's son, who confirmed his power by the cruel murder of Roxana and her son Alexander.

9. Cassander also put to death Olympias, mother of Alexander the Great, a woman of a lofty spirit, but whose fate was regretted by none, as, amongst other barbarous acts, she had cut off the helpless Aridaeus, her husband's natural child, and one of the nominal heads of the great empire accumulated by her son.

10. By these bloody acts, not one person claiming kindred with the late ruler of the world was left in existence within fourteen years of his decease at Babylon. But Cassander's power was not fully confirmed, until, in concert with Ptolemy, Seleucus, and Lysimachus, he gave his help to the overthrow of Antigonus and other candidates for rule in Asia.

11. Then were established (301 B. C.) the four kingdoms of Egypt, Syria, Thrace, (with Bithynia,) and Macedon, (including Greece,) which held the form of independent states until overthrown by the Romans.

12. The throne of Macedon was now filled by a succession of petty princes, who did little more than resist the attacks of the barbarians from the north, and make occasional incursions into Greece. The kingdom finally fell into the hands of a prince named Antigonus, in whose family it remained as long as it was an independent sovereignty.

13. In the reign of one of the later kings of this family, the repub-

about? 6. What of the character of Phocion? What had he long seen? What measures had he always counselled? 7. How did the Athenians regard his memory after his death?

8. What of great men in Greece after Phocion? Of what was this doubtless the cause? By whom was Polyperchon succeeded? How did he confirm his power? 9. The death of Olympias? Why was her fate not regretted? 10. The extermination of the kindred of Alexander? When was Cassander's power fully confirmed? 11. At what date were the four kingdoms established? By whom were they finally overthrown? 12. By whom was the throne of Macedon successively occupied? 13. What of the republic of Achaia?

lic of Achaia began to acquire a degree of importance that promised almost to renew the fading glories of Greece. This state, formerly one of minor consequence, had become the centre of a confederacy, called the Achaian or Achæan league, bound together by laws so wise, liberal, and equitable, as at length to draw upon it the attention of the other states of Greece.

14. Through the instrumentality of Aratus, an ardent lover of liberty who had attained to the high office of general of the Achæan states, Corinth, Sicyon, Megara, Epidaurus, Argos, and finally Athens itself, joined this excellent association, the main object of which was to make the Greeks one united nation.

15. This was in some measure the last gleam of hope that dawned on this long agitated land, but, unhappily, the cheering ray was soon clouded. The Ætolians and Spartans, becoming jealous of the influence of Achaia, raised the flame of civil war anew, and forced the states of the league to call in Antigonus of Macedon to their aid.

16. Antigonus would grant assistance only on the condition that he should be put in possession of the city and isthmus of Corinth, and should be nominated head of the Achaian league; demands which were agreed to, and which at once overthrew the liberties of the confederated states. Antigonus took the field against Sparta, but the war continued until the accession of his nephew Philip, a young prince of spirit and ability.

17. Philip carried on a destructive war with the Spartans and Ætolians, and was in a fair way of subjecting all Greece by arms and influence, when he ventured on the fatal step of commencing hostilities against the Romans. This measure ultimately consummated the ruin of Greece, as well as of Macedon.

CHAPTER CXXII.

Rome. — Fall of Greece.

1. ROME, a city founded by Romulus and his brother Rēmus, who, according to the fable, were suckled in infancy by a wolf, had gradually increased in magnitude and importance, first under the regal form of government, and afterwards as a republic. Its people were hardy, valiant, and endowed with a spirit of indomitable perseverance that made them the first soldiers of the world.

2. One by one, the cities and states of Italy had succumbed to the sway of the Romans, and the eyes of this people, whose mingled thirst of glory and power knew no limits, were then directed to objects further from home. The people of Carthage, a flourishing commercial city and state on the Mediterranean coasts of Africa, near the site

14. What states joined the Achaian league? Through whose instrumentality? 15. What did the Ætolians and Spartans now do? What were the states of the league forced to do? 16. Upon what condition would Antigonus grant his assistance? What of the war? 17. How was the war carried on by Philip? What measure consummated the ruin of Greece and Macedon?

CXXII — 1 By whom was Rome founded? What of this city? Its people? 2 The

of the modern Tunis, were the first opponents who gave a severe check to the grasping ambition of Rome.



Romulus and Remus.

3. Hannibal, an able and renowned Carthaginian general, led his countrymen into Italy, worsted in succession many of the most skilful Roman commanders, and seemed on the point of destroying that power forever. With Hannibal, the King of Macedon leagued himself against the Romans, in the hope of receiving afterwards such assistance from the Carthaginians as would ensure the success of all his own views in Greece and elsewhere.

4. As the Romans were too intently engaged in opposing Hannibal, to be able at the moment to revenge themselves upon Macedon for the aid sent by its sovereign to the Carthaginians, they endeavored to excite the Ætolians and others to harass Philip from Greece. This was the first act of interference on the part of Rome with Grecian affairs, and the footing now gained was never lost.

5. After their final triumph over Carthage, which they entirely destroyed, the Romans warred with Philip till the end (175 B. C.) of his life, and continued the contest with his son Persæus, whom they utterly defeated, and with whom ended the line of the kings of Macedon.

6. Perseus died in captivity, and his country became a Roman province. Immediately afterwards, upon the pretence that the Achæans had countenanced the hostile conduct of Perseus, one thousand of their chiefs were transported (163 B. C.) to Italy, ostensibly with the purpose of bringing them to trial before the Roman senate, but in reality with the intent to weaken effectually that league, upon the continuance of which hung the hopes of all Greece.

7. This effect was gained. In the year 146 B. C., Mummius, a Roman general, obtained a great victory at Corinth, and the once illustrious and free republics of Greece were converted into a Roman province under the name of Achaia. (Achaia)

ambition of the Romans? By what people were they first checked? 3. What of Hannibal? His success against the Romans? With whom did he league himself? 4. What did the Romans endeavor now to do? 5. The fate of Carthage? With whom did the Romans then war? 6. What of Perseus? What happened immediately after his death? 7. Was the effect gained? The fate of Greece?

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CHAPTER CXXIII.

Writers of the Fourth Period.

1. In the latter days of its independent existence Greece produced able writers in every department of literature. These writers, however, were more frequently sent forth by the colonial settlements of Greece, than by the parent land itself. This period of Grecian history is most remarkable for the brilliancy with which the light of philosophy shone out in Athens, notwithstanding the progressive decay of its political liberty.

2. Only one *dramatist* of distinguished eminence flourished in this age of Grecian literature. Menander, a comic poet, was born in Athens, in the year 342 B. C. He composed one hundred and eight comedies, not one of which has descended to the present time. A few fragments compose the whole of his writings now extant; which is the more to be regretted, as the high praises bestowed on him by contemporaries show him to have been a dramatist of the first order.

3. Theocritus, a pastoral poet, was a native of Syracuse, and lived about 270 years B. C. These facts, as well as the names of his parents, may be in part learned from his writings. It appears from his sixteenth Idyllium,—the title given to his short poems,—that he remained at Syracuse for some time after the commencement of his poetic career. He subsequently resided at Alexandria, where, at the court of Ptolemy Philadelphus, he was regarded as one of the seven celebrated men, called the *Pleiades*, or “seven stars.”

4. As a pastoral poet, he stands at the head of his class. The Roman poet, Virgil, was content to call the Sicilian “master,” and invokes in his pastorals the muse of Theocritus, under the name of the Sicilian or Syracusan muse. In general, Virgil imitates, and in many cases adopts and refines, the ideas of his predecessor. In some instances, according to a custom of ancient writers, and which would now be held to be literary piracy, he translates the very words of Theocritus, and incorporates them with his own.

5. Callimachus was born at Cyrene, in Africa, and obtained the surname of Battades, from Battus, king and founder of that city, from whom he claimed his descent. The time of his birth is unknown; but he was one of the seven contemporary poets who flourished at the court of Ptolemy Philadelphus. His works are said to have been very voluminous, consisting of elegies, hymns, and epigrams, to the amount of eight hundred. Only a few of his short pieces have been preserved.

6. Apollonius was born at Alexandria, in the time of Ptolemy Philadelphus. In early youth he wrote the *Argonautica*, an epic, founded

CXXIII. — 1. What of the literature of Greece, during the later days of its independence? Philosophy? 2. Who was Menander? His writings? Why is the loss of his works more to be regretted? 3. Who was Theocritus? Where did he live for some time? Where did he afterwards reside? What of the court of Ptolemy? 4. What of his rank as a poet? What of Virgil?

5. What of Callimachus? What of his works? 6. What of Apollonius? What of his

on the fable of the golden fleece. Many allusions and figures in the *Paradise Lost* prove that Milton thought this poem worthy of a careful reading.

7. Lycophron was originally of Chalcis, in Eubœa, but was attracted to Alexandria by the patronage of Ptolemy Philadelphus, who raised him to a place in the poetical constellation. He wrote several essays on criticism, and tragedies to the number of twelve, as well as many other poems, including flattering anagrams on the illustrious names at the Egyptian court. The only poem, however, of this author which has escaped oblivion, is his *Cassandra*.

8. Bion was born at Smyrna, and spent the greater part of his time in Sicily. Moschus acknowledges him as his friend and his preceptor in pastoral poetry. His works are a few elegant and simple pastorals, and some fragments. He was a rich man, and we learn from one of the *Idylliums* of Moschus that he died by poison administered by a powerful enemy. Moschus was a Syracusan, and contemporary of Theocritus, as we learn from one of his own pastorals.

9. Aratus was born at Soli, afterwards called Pompeiopolis, in Cilicia. He was the disciple of Dionysius of Heraclea, and, like his master, adopted the principles of the Stoic philosophy. His name appears as one of the *Pleiades* of Alexandria, and his friendship with Theocritus is proved by the sixth and seventh *Idylliums* of that author.

CHAPTER CXXIV.

Historians, Orators, &c., of the Fourth Period.

1. THE chief Greek historian of the era following that of Socrates was his disciple, Xenophon, who was born at Athens, (450 B. C.) Xenophon lived to the age of fifty in a state of comparative obscurity, when he was invited to Sardis, the capital of Lydia in Lesser Asia, by a friend who wished to introduce him to Cyrus, the brother of Artaxerxes, King of Persia.

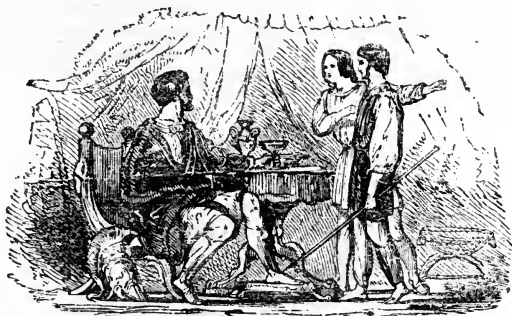
2. Xenophon was persuaded to go thither, and the result was, that he joined the Grecian auxiliaries, by whose help Cyrus hoped to gain his brother's crown. The expedition, as the historical portion of his work narrates at length, was unfortunate, and was followed by the famous Retreat of the Ten Thousand. Xenophon was the commander of the retreating Greeks on this occasion, and afterwards he became their historian.

3. Being proscribed by the Athenians, he was provided by Agesilaus, King of Sparta, with a safe retreat at Elea. Here, in a most agreeable country seat, he spent many years with his family, and composed the greater number of the historical and philosophical works

Milton think of his chief poem? 7. What of Lycophron? His works? 8. What of Bion? His works? His death? What of Moschus? 9. What of Aratus?

CXXIV.—1. Who was the chief historian of the fourth period? What of Xenophon? 2. What army did he join? What of the famous retreat? 3. What did Agesilaus do

that have rendered his name famous. In consequence, however, of a war breaking out between the Spartans and Eleians, Xenophon was compelled to fly from this elegant retirement to Corinth, where he died at the advanced age of ninety.



Xenophon

4. His principal writings are his *Memoirs of Socrates*; *Continuation of Thucydides' Grecian History*; *Expedition of Cyrus*; *Institutions of the elder Cyrus*; *Treatises on Economics, Tyranny, Taxes, Hunting, and other subjects*; besides his *View of the Spartan and Athenian Republics*, and one or two other works of interest. As a philosopher, Xenophon was one of the most worthy pupils of Socrates.

5. For some time after the death of Xenophon, no regular historian sprang up in Greece to take up the chain of events at the point where he had left off. Nevertheless, the deficiency was in a great measure supplied by the various oratorical compositions of the age of Philip and Alexander.

6. The career of Demosthenes, the most eminent of the Athenian orators, forms a part of the history of his country, and, as such, has already been detailed. His discourses, however, merit here more particular attention than could be given to them elsewhere.

7. On being himself asked what were the qualities that constituted effective speaking, Demosthenes is said to have answered, that there were three things required; and in further explanation, said that these were "action—action—action." This forcible exposition of his ideas of eloquence leads us to anticipate the characteristics of his own oratorical style.

8. Accordingly, we find that vehemence of delivery was the main feature of Demosthenes' manner of speaking. Yet, had not an equal power of forcible expression been conjoined in him with the power of

for him? What did he do at Elea? Why was he compelled to fly? 4. What are his principal writings? 5. How was the want of historians supplied in Greece? 6. What of the career of Demosthenes? 7. What did he think constituted effective speaking?

animated action he would not have been, what he has always been acknowledged to be, the first of orators.

9. Those orations which, from being directed against Philip, were called the *Philippics*, are generally pointed to as the most powerful specimens of Demosthenes' oratory. Various others are extant, of scarcely inferior eloquence, and amongst these may be particularly mentioned the orations for the Olynthians, and the orator's defence of himself against Æschines. All of these discourses form valuable additions to the historical records of the periods in which they were pronounced.



Demosthenes.

10. The compositions of Isocrates, (born 436 B. C.,) one of the most illustrious contemporaries of Demosthenes, may also be referred to here, as having largely contributed to the same object. Isocrates was usually termed an orator, but his discourses came before his countrymen almost always in a written form, as the weakness of his frame and voice rendered him incapable of the exertion of delivering them before a public assembly.

11. Isocrates was, nevertheless, admirably acquainted with the principles of oratory, and taught them, for a long period, with the most distinguished success, to the noblest youths of Athens and Greece. His discourses are of a very high order of composition, and in them he addressed himself sometimes to moral, and sometimes to political subjects.

12. In his effusions of the latter character, he regularly advocated the cause of peace with Philip, in opposition to the counsels of Demosthenes; and although the eloquence of his adversary was at times

8. What was the main feature of his manner of speaking? 9. What orations are considered the most powerful specimens of his oratory? What others may be mentioned?

10. What of Isocrates? His compositions? 11. With what was he acquainted? What of his discourses? 12. What did he always advocate? How was he always re

irresistible, Isocrates never failed to gain the respectful attention and applause of his fellow-citizens. Several of the orations of Isocrates are extant, one of the most admired of them being an address to Philip of Macedon himself.

13. Polybius is the next regular Grecian historian of note, in succession after Xenophon. Megalopolis, an Arcadian city, was the place of his birth, which took place 205 B. C. Having lived in Rome, and being acquainted with the prominent men of his time, his history has a comprehensive range, and is rendered a work of extreme value, by the admirable accuracy and impartiality of the narrator.

14. Being himself thoroughly versed in war and politics, he has given such a view of the campaigns of Hannibal and others, as has caused his history to be the delight of military commanders in all succeeding times. His style wants the charm of eloquence, but it is clear, simple, and well sustained. Polybius lived to the advanced age of eighty-two years. His countrymen of Arcadia erected statues to his memory in all their chief cities.

15. We shall now notice several writers who flourished after the conquest of Greece by the Romans, but they properly belong to the age of which we are treating.

16. Diodorus Siculus, another of the later Grecian historians, was not a native of Greece itself, but a descendant of the Hellenic colonists of Sicily, in which island he was born about half a century before the era of Christ. In his youth he left his native city of Agrigium, and began his travels, which did not terminate till he had visited the larger portion of Asia and Europe.

17. In these journeys he collected the materials for a historical work, the composition of which occupied him for a period of thirty years, and which he called his *Bibliotheca Historica*. This universal history, for such it was, consisted of forty books, only fifteen of which now exist, namely, the first five and the second ten.

18. The annals of Diodorus form the chief existing authority upon the subject of Egyptian and Chaldean antiquities, and they are, therefore, exceedingly curious and valuable. He was a writer of much merit, though neither so elegantly perspicuous as Xenophon, nor so scrupulously accurate as Polybius. Living at Rome in the time of Julius and Augustus Cæsar, when the Greek tongue had lost something of its early purity, this historian cannot compete with his predecessors in beauty of diction and style; yet the language of Diodorus falls not very far short of the best standards of old.

19. Contemporary with the preceding writer, lived the historian Dionysius Halicarnassæus, so named from being a native of Halicarnassus, one of the Greek cities on the coast of Lesser Asia. He came to Rome about the time when Augustus founded the empire of the Cæsars. After a twenty-two years' residence in the great city,

garded by the citizens? What is the most admired of his orations? 13. What of Polybius? What of his histories? 14. His account of the campaigns of Hannibal? What of his style? At what age did he die?

16. What of Diodorus Siculus? His early life? 17. What did he collect in these journeys? What part of his history is now extant? 18. Of what authority are his annals? What of his merit as a writer? His language? 19. What of Dionysius

Dionysius composed a history of the Roman power, for which he had long diligently prepared himself and collected many materials. The last nine books of this work have been lost, leaving only the first eleven now extant out of the original twenty.

20. In the second century of the Christian era, during the reign of the emperors Adrian and Antonine, flourished Arrian of Nicomedia, a city of Bithynia, in Lesser Asia. Arrian seems early to have come to Rome, and to have studied under a noted philosopher, named Epicetetus, whose opinions he afterwards gave to the world in two treatises, which have ever been regarded as among the finest expositions of ancient morality.

21. Appian, a descendant of one of the chief families of Alexandria, in Egypt, came to Rome in the time of the Emperor Trajan, or about the beginning of the second century A. C. Appian began to practise the law in the Roman courts, and attained to such distinction as a pleader, that he was made one of the imperial procurators, and, under Adrian and Antonine, Trajan's successors, was advanced to the dignity of a provincial governor.

22. He wrote a regular history of Rome, from the siege of Troy to the times of the empire, besides various separate and extended accounts of particular wars, civil and foreign, which signalized the annals of the Roman people. Some of these fragmentary compositions are all that now remain of his works



Plutarch.

23. Contemporaneously with the preceding historian, lived one of much greater merit, the able and illustrious Plutarch. He was born at Chaeronea, a small city of Bœotia in Greece. The family of Plutarch was one of the most ancient and respectable in his native place, and all its members were attached to the pursuits of philosophy.

Halicarnæseus? What history did he compose? 20. What of Arrian? 21. Appian? His success as a pleader? 22. What history did he write? What of his compositions now remain?

24. Plutarch's tastes were early bent in the same direction, and he had the advantage of an excellent education under an Egyptian named Ammonius, who had formed a famous school at Athens. The young Chæronean afterwards travelled to Egypt, a country ever full of attraction for inquisitive minds. On his return, he journeyed through all the leading cities of Greece, and finally went to Rome.

25. After a residence here of about forty years, he finally retired to his native city, to spend there the closing period of his life. He completed, in his retirement, the work upon which his fame is founded—his *Lives of the Illustrious Captains and Statesmen of Greece and Rome*.

26. These lives constitute one of the most charming productions which antiquity has sent down to us. To this hour the work is held as a model of biographical composition, and well deserves to be so, from the impartial, nervous, manly, and unaffected style in which it is executed. Plutarch's morals and piety, also, merit as much commendation as those of any heathen writer. Upon the whole, though defective in morals, the lives have perhaps been more instrumental in inciting youth to virtuous and lofty actions, than any other production of Greece or Rome.

27. Several of Plutarch's other works have been lost, but we have still some small treatises—as, for example, his *Symposiacs* or *Table Conversations*, and his *Morals*—which maintain his reputation for ability and piety. He was honored with the office of chief magistrate by the Chæroneans, and died, at a ripe old age, amongst his countrymen and friends.

28. Herodian is a historian deservedly held in high esteem. The time in which he flourished may be gathered with sufficient accuracy from his history, which depicts the events of the Roman empire, from the reign of Marcus Antoninus, (who died 180 A. C.,) to the accession of Gordian, a period of about seventy years. The historian of this period witnessed in person the chief occurrences which signalized it, having the best opportunities for accurate observation, from his being long attached to the court of the emperors.

29. The history of Herodian is in eight books, and includes the reigns of more than twelve emperors, the soldiery having gained at that time such ascendancy as to overturn the throne whenever they pleased. Our most authentic knowledge of this stirring era is derived from Herodian, who wrote in a style full of dignity and sweetness, and whose comments upon the events he records are pertinent and instructive. No other productions of his are now extant.

23. Who was Plutarch? His family? 24. His early tastes and education? Where did he afterwards travel? 25. To what city did he finally retire? What work did he complete here? 26. What of these lives? 27. What of Plutarch's other works? 28. What of Herodian? What event does his history depict? Did he himself witness the occurrence that he describes? 29. What does his history include? His style?

CHAPTER CXXV.

Philosophers, Sophists, and Artists of the Fourth Period.

1. THE chief philosophers of this epoch are those who originated the six schools or sects, respectively called the Academic, the Peripatetic, the Cynic, the Stoic, the Epicurean, and that of the Sceptics. The founder of the first of these, the Academic sect, was Plato, the most illustrious of all the disciples of Socrates. He was by descent an Athenian, but was born in the island of Ægina, (430 B. C.)

2. When very young he gave the most marked indications of genius, devoting himself to the cultivation, chiefly, of poetry and the fine arts. Before he reached the age of twenty he had composed epic and dramatic poems of considerable length, which he threw into the flames on hearing a discourse from the lips of Socrates.

3. From that moment, Plato resolved to dedicate his attention wholly to the study of philosophy; and for eight successive years he continued in attendance upon the lectures of Socrates. When that wise and good man fell a victim to persecution, Plato was beside him in his latter days, and afterwards embodied in the dialogue entitled *Phædo* those fine thoughts on the Immortality of the Soul, which the martyred philosopher poured forth almost in the hour of death.

4. Plato retired after his master's decease from Athens to Megara, then travelled into Italy, Egypt, and other countries, imbuing his mind with the philosophic treasures to be found in each, and finally returned to Athens, to open a new school for the instruction of youth.

5. The spot which he chose for this purpose was a grove which had been the property of a citizen named Academus, from whom it was ever after called the Academy. Plato's genius and learning speedily attracted to his school crowds of the most distinguished youths of Greece, and even females frequently attended his lectures in disguise.

6. The fame of his wisdom spread so widely, that various kings and communities solicited his assistance in improving the political constitution of their governments. Dionysius, king or tyrant of Sicily, was successful in inducing Plato more than once to visit Syracuse, his capital, but the monarch's character was too mean and vicious to enable him to appreciate or to profit by the philosopher's instructions. Indeed, the latter was obliged to fly from the court of Dionysius to save his life.

7. Plato continued, with few intervals, to teach in Athens till the time of his death, which occurred in the seventy-ninth year of his age.

CXXV. — 1. What six sects of philosophers existed in the fourth period? Who founded the Academic sect? What of Plato's birth? 2. What of his youth? What had he done before he was twenty? 3. What did he afterwards resolve to do? What of Socrates? 4. Where did Plato go after the death of Socrates? Where did he afterwards travel? What did he do in Athens? 5. What of the grove of Academus? The reputation of Plato? 6. For what purpose did kings solicit his assistance? What of Dionysius of Sicily? 7. Plato's death? His personal character? 8. Of what do the writings of Plato

The personal character of this great man seems to have been not unworthy of the genius he displayed in his writings.

8. The writings of Plato, embodying the opinions called the Platonic philosophy, consist of thirty-five dialogues and thirteen epistles. These works embrace such a vast variety of subjects, ethical, physical, logical, and political, that it is impossible, in a limited compass, to give any connected view of them as a whole. Like many of the ancients, Plato conceives two principles, *God* and *Matter*, to have eternally co-existed in the universe. He views the Deity as an Intelligent Cause, the origin of all spiritual being, and the framer of the material world.

9. Many beautiful truths are to be found diffused through his writings, but a fanciful spirit of theory pervades the whole. His genius shone so brilliantly through all his writings, that no philosopher of antiquity had the honor of attracting so many followers.



Aristotle

10 Aristotle, the founder of the Peripatetic sect, (born 384 B. C.,) as a native of Stagira, a town of Thrace, from which he has often been called the Stagirite. He was early initiated in the elements of knowledge, and at the age of seventeen went to Athens, where he began to study under Plato. That philosopher soon discerned the powerful talents of his pupil, and used to call him the Mind of the School.

11. He went to Macedon to enter upon the education of Alexander, according to a promise made, at the birth of that prince, to his father, King Philip. Alexander was about fourteen years of age when Aristotle became (343 B. C.) his tutor. Their connection continued for eight years, during which time the teacher won the esteem of his pupil so thoroughly, that the latter used to say, "Philip had given him life, but Aristotle had taught him to live well."

consist? The subjects of these writings? In what did Plato believe? 9. What spirit pervades the whole of his writings? His genius? 10. Where was Aristotle born? What of his early life? 11. Where did he afterwards go? How did Alexander regard him?

12. When Alexander came to the throne, and entered on his career of conquest, Aristotle returned to Athens, and opened a school in the grove called the Lyceum. From his practice of walking here, when discoursing to his pupils, his followers were called Peripatetics, or walkers.

13. But Aristotle continued to correspond with his royal pupil; and Alexander, at the request of his teacher, employed several thousand persons, in Asia and Europe, to collect specimens of the animal kingdom, and sent them to Aristotle, who was thus enabled to write a history of animated nature. Only ten out of fifty volumes of this work are now extant.

14. He wrote upon a great variety of subjects, and the most acute minds of after ages have not hesitated to follow many of his views. His History of Animated Nature has been much admired for the accuracy of the descriptions contained in it. His other works, generally speaking, are remarkable for the extraordinary acuteness of intellect displayed in them.

15. The founder of the Cynical sect of philosophy was Antisthenes an Athenian, (born 420 B. C.) This person became a disciple of Socrates, and distinguished himself by severity of manners extraordinary even among the pupils of that simple and unassuming teacher. Socrates did not approve of the raggedness which Antisthenes loved to exhibit in his dress. "Why so ostentatious?" said the master; "through your rags I see your vanity."

16. Diogenes became even more celebrated than his master, Antisthenes. He was born at Pontus, (418 B. C.) He went in rags, begged for bread that he might be insulted, and sat in the eaves of the houses under the rain. He would embrace snow statues in winter, and lived, it is generally told, in a tub. All this was done—to report it in its best light—with the view of inuring himself to bear all extremes of fortune, and in order to counteract the advance of luxury by his example.

17. Diogenes was rude and unsparing in his speech. Sarcasm was his mode of teaching mankind, if, indeed, he could be called a moral teacher. It is certain that there is a noble meaning in some of his sayings, which constitute the best exposition we have of the Cynical philosophy. A profligate person having written over the door of his house, Let nothing evil enter here; "Which way, then," said Diogenes, "must the master go in?"

18. Observing a young man blush, "Take courage, friend," said he; "that is the color of virtue." In reply to one who asked him at what time he ought to dine, he said, "If you are a rich man, when you will; if you are poor, when you can." "How happy," said some one, "is Calisthenes in living with Alexander." "No," said Diogenes; "he is not happy; for he must dine and sup when Alexander pleases."

12. Where did Aristotle go when Alexander came to the throne? What were his followers called? 13. Did intercourse between him and Alexander still continue? What of the history of Animated Nature? 14. What of the subjects treated of by Aristotle? What of his works in general? 15. Who was Antisthenes? What anecdote is told of him? 16. Who was Diogenes? What were some of his peculiarities? 17. What

19. Hearing one complain that he should not die in his native country, he said, "Be not uneasy; from every place there is a passage to the regions below." Being presented at a feast with a large goblet of wine, he threw it upon the ground. When blamed for wasting so much good liquor, he answered, "Had I drunk it, there would have been double waste; I as well as the wine would have been lost."

20. Being interrogated what benefit he reaped from his laborious philosophical researches, and his pursuit of wisdom — "If I reap no other benefit," said he, "this alone is a sufficient compensation, that I am prepared with equanimity to meet every sort of fortune." Having been captured by pirates at sea, and sold to a citizen at Corinth, Diogenes spent a considerable part of his life in that city. He became the instructor of his master's children, and also took on himself the office of a censor of the public morals.



21. He was visited here by Alexander the Great, who found him at the age of eighty, sitting in his tub. "Can I do anything for you?"

his conversation? 18, 19, 20. What are some of the sayings ascribed to him? 21. What

said Alexander. "Yes," was the reply, 'you can remove from between me and the sun.' The reply pleased the king so much, that he said, "Were I not Alexander, I would be Diogenes!"

22. Diogenes had not on all occasions the advantage in sharp speaking. Some one, seeing him embrace a statue covered with snow, inquired if he did not suffer from the cold. "No," said the philosopher. "Why, then," said the stranger, "I can see no great merit in what you are now doing."

23. In the presence of some distinguished strangers from the court of Dionysius, Diogenes put his foot upon the robe of Plato. "Thus I trample upon the pride of Plato," said the Cynic. "And with greater pride of your own," justly replied the other sage. Plato used to call Diogenes a mad Socrates, in allusion to the mixture of wisdom and extravagance which constituted his character.

24. The sect of the Stoics greatly resembled that of the Cynics, with this difference, that the former abstained from carrying their self-denial to the same extreme lengths in point of dress and habits. At the same time, while the Stoics copied the austerity of the Cynical morals, they endeavored to introduce principles of a novel order into speculative philosophy.

25. The founder of the Stoic school was a native of the island of Cyprus, by name Zeno, who was born 362 B. C., or about the commencement of Philip of Macedon's reign. His father, a Cyprian merchant, sent Zeno, when about thirty years old, to Athens with a cargo of Phœnician purple, which was lost by shipwreck on the coast of the Piræus. Zeno got to Athens with safety, however, and, having already received an excellent education, continued his studies, and at last determined to open a school of philosophy.

26. He chose, for the scene of his prelections, a public porch or portico, called the *Stoa*, and hence the word Stoic, as applied to his followers. Occasionally, also, they were called the Philosophers of the Porch. Here he taught for a long period with much success, exhibiting in his own life a perfect example of the severe morality he inculcated on others. He was frugal in his diet and all his expenses, grave and dignified in his manners; and his attire, though scrupulously neat, was always plain.

27. He died by his own hands at the age of ninety-eight. His suicide arose from his having fallen and broken one of his fingers, a circumstance which seemed to him a hint that he was no more fit for earth. "Why am I thus importuned?" said he; "I obey the summons;" and on reaching home, under the influence of a miserable superstition, he strangled himself.

28. The Stoical philosophy, invented by Zeno, teaches that there are two principles in nature, by which, and out of which, all things have been formed. The one of these principles is active, being composed of pure ether or spirit, inhabiting the surface of the heavens,

of Alexander's visit to him? 22, 23. What instances are mentioned to show that Diogenes did not always have the advantage in conversation? 24. What of the sect of the Stoics? 25. Who formed the sect? What of Zeno? His education? What did he determine to do at Athens? 26. What was the *Stoa*? His success in teaching? What of his diet, manners, and attire? 27. What of his death? 28. What does the Stoical

and being, in short, the creative spirit of the universe, or God. The passive principle is matter, which is in itself destitute of all qualities, but it is capable of receiving any impression, or being moulded into any form.

29. Epicurus, the founder of a famous school of philosophy known by his name, was born (344 B. C.) at Gargetus, a small town in the neighborhood of Athens. At the age of eighteen, he went to study at Athens, and continued there for a considerable period. He subsequently left it to reside successively at Mitylene and Lampsacus, in both of which cities he opened a school for the instruction of others in the philosophical doctrines which he was gradually maturing in his own mind.

30. He was not long contented, however, with a provincial reputation. In his thirty-eighth year he returned to the Athenian capital, purchased a garden, and there began to teach his system of philosophy, which was hence frequently called the Philosophy of the Garden. His opinions speedily became extremely popular, partly, no doubt, because they were of a nature to contrast most agreeably with the then prevalent doctrines of the Cynics and Stoics.

31. But the system of Epicurus, though comparatively mild in its character, was afterwards unfairly represented as countenancing sensual indulgence of every kind. His doctrines give no color to this common belief, which his name has been abused to perpetuate. His life, also, gave the lie to the charge. He was noted for temperance and continence, and inculcated upon his disciples the necessity of restraining all the passions, if they would lead a happy life.

32. Pyrrho, a native of Elea, (born 340 B. C.,) was the founder of the sect of the Sceptics, so called because their only settled opinion was, that everything is uncertain. It was said of him that he carried his dubitation so far, as to render it necessary for his friends to attend him closely in his walks, lest he should doubt the existence of a precipice or an approaching carriage, and so end all mortal doubts at once.

33. Pyrrho's life, like that of many of the Grecian sages, of whose temperate habits the circumstance is no weak proof, was extended much beyond the common term. He reached the age of ninety, and was honored with a monumental statue by the people of Athens, as well as by the Eleans. Both among his countrymen and throughout the other states of Greece, Pyrrho had many pupils, who at first called themselves the Pyrrhonic School, but were finally named Sceptics.

34. The arts of painting and sculpture did not decline in this age from the excellence to which they had been previously brought by Parrhasius, Phidias, and others. Among those who distinguished themselves as painters, Zeuxis, Timanthes, Pamphilus, Nicias, Apelles, and Eupompus, stand in the first rank.

philosophy teach? 29. What of Epicurus? His early education? What schools did he open? 30. What did he afterwards do? Were his opinions popular? 31. How has the system of Epicurus been unfairly represented? His doctrines and life? 32. Who was Pyrrho? To what extent did he carry his dubitation? 33. To what age did his life extend? How was he honored by the Athenians and Eleans after his death? By what names are his pupils called?

34. What of painting and sculpture during this period? Who distinguished them.

35. Zeuxis was born, it is said, at Heraclea. His pictures of Hercules strangling the serpents, of Juno Lucina, and of Jupiter surrounded by the other gods, are mentioned by the ancients as having been consummately beautiful. The most famous piece of Timanthes is his Sacrifice of Iphigenia, one point in which has been thought to indicate the highest skill.

36. Instead of endeavoring to portray on the canvass the features of Agamemnon, the father of the victim, Timanthes made him veil his face with his robe, thus leaving the conception of the parent's agonized expression of countenance to the fancy of the spectator.

37. Pamphilus, and the other painters named, are represented as having produced many pieces not inferior to those of Zeuxis and Timanthes. Apelles was the painter of Alexander the Great, who generously gave him the hand of a young lady with whom he had fallen deeply in love, on being employed to take her portrait.

38. The Greek painters possessed but four colors—white, red, yellow, and black. It has been generally believed that they could not, with these limited tints, delineate nature in all her various aspects; but the opinion of one of the greatest of modern painters—Reynolds—leans to the other side. He imagines it to be quite possible to fulfil every purpose of the art with the colors mentioned.

39. Praxiteles was the most eminent of the later Grecian sculptors. He excelled in the soft and beautiful, as Phidias did in the grand and sublime. The principal works of Praxiteles were kept at Athens, but the Venus of Cnidus was the most celebrated of all the productions of his chisel, and for a long period of time attracted visitors from all quarters of the world.

40. The statue was executed in Parian marble, and stood, according to the account of a spectator, in a temple dedicated to the same deity. From the description, the sculptor appears not only to have presented a form of exquisite symmetry, but to have given the stone something like the softness of flesh.

41. Polycletus was another distinguished cultivator of the art of statuary in this age. A figure of Argive Juno, of colossal proportions, and composed of gold and ivory, was his most famous work.

42. Camachus, Naucides, and Lysippus, were also great sculptors of the time, and combined to fill the temples and public buildings of the Grecian cities with models of beauty and grace, executed sometimes in marble, and sometimes in bronze. That ancient writers have not eulogized too highly the works of these sculptors, is proved beyond all doubt by the perfection evinced in the few relics now extant of Grecian art.

selves as painters? 35. What of Zeuxis? His paintings? What of Timanthes' paintings? 37. What of Pamphilus and the others? Apelles? 38. What of the Greek colors? What has been thought of their want of color? 39. What of Praxiteles? In what did he excel? His principal works? 40. What of the Venus of Cnidus? 41. What of Polycletus? 42. Camachus, Naucides, and Lysippus? What is proved in the few relics now extant of Grecian art?

PERIOD V.

FROM THE CONQUEST OF GREECE BY THE ROMANS, 146 B C TO THE
PRESENT TIME.

CHAPTER CXXVI.

Changes in the Political Condition of Greece*Paul preaching at Athens.*

1. IN the condition of a humble dependency of Rome, Greece remained for upwards of four succeeding centuries. It is remarkable, that, although politically one of the least important of all the provinces composing, during that period, the Roman empire, Greece still retained its preëminence in learning and literature. Enslaved as the land was, it continued to be the great school of the time.

2. No Roman youth of rank and wealth was held to have perfect education without a visit to Athens, and a course of study under its professors of eloquence, the branch of polite learning then chiefly cultivated. Thus, from its share in the training of such men as the distinguished orator Cicero, and other persons of note in the annals of Rome, Greece may be said to have still exerted a considerable degree of influence on the affairs of the world. But although it instructed many eminent men from other countries, it gave birth, in this age, to few or none.

3. In less than two centuries after the Roman subjugation, a brighter and more glorious liberty than Greece had ever known, even in her best days, through the preaching of the Apostle Paul, was set forth to the listening Greeks—the way of salvation through Jesus Christ. He daily argued with the Jews and with the more pious citizens in the synagogues and in the public market place. Some mocked, but a few believed him to be sincere, and an infant church was established in Greece, which retained the apostolic faith and purity till marred by the bigotry and superstition introduced in after times.



4. Three hundred and thirty years after the birth of Christ, as

preëminence? 2. What was considered necessary to complete one's education? What of Cicero and other persons of note? 3. What of the Apostle Paul? The establishment of an infant church? 4. What change soon took place in the condition of Greece?

important change took place in its political condition. Constantine, the reigning Emperor of Rome, removed his court and government to the Grecian city of Byzantium, which, in consequence, received the name of Constantinople.

5. This step was ere long followed by the division of the empire into two parts, the one called the empire of the East, and the other that of the West, from the relative positions of their respective capitals, Constantinople and Rome.

6. The Eastern Empire, of course, included the province of Achaia, or Greece. Having himself become a Christian, Constantine was also the instrument of introducing that faith into Greece, as well as other European countries under his dominion.

7. But all the benefits which might have been expected to accrue to Greece from the conversion of one of its cities into the site of a powerful government, were prevented or rendered of no avail by the tottering state of the imperial power, and by the severe and long-protracted struggles which soon after agitated Europe.

8. New tribes and races of men appeared upon the scene, to wrestle for superiority with the Romans and other nations who had long possessed and inhabited the countries near the Mediterranean. These intruding tribes came from the northern and eastern bounds of the same continent, and were called by the various names of Goths, Ostrogoths, Visigoths, Vandals, and Huns, all of them pastoral races, and of a simple, brave, and warlike character.

9. These tribes, as they increased in numbers, gradually encroached on the ancient settlements, and entered into fierce wars with the rulers of Rome. Not long after the division of the empire into Eastern and Western, Alaric, King of the Visigoths, vanquished Honorius, the reigning Emperor of the West, and 410 A. C.) sacked and plundered the city of Rome.

10. The Western Empire had a short subsequent existence, but was finally extinguished by Odoacer, another of these barbarian princes, (476 A. C.) Meanwhile, the Eastern Empire was engaged in contention with enemies of a similar order, but with more fortunate issue.

11. In the sixth century, (A. C.) and during the reign of Justinian, the exertions of a great general of the east, named Belisarius, saved the Constantinopolitan sovereignty from the attacks of the Vandals and other powers. This successful warrior was afterwards ungratefully deserted by his master, in his old age, and left to die in a state of beggary, rendered more deplorable by the loss of sight.

12. From the sixth till the eleventh century (A. C.) a long line of princes held in succession the throne of Constantinople. Cruel wars, both foreign and domestic, marked almost every reign during this period, and Greece, its people, and its monuments, suffered grievously in the continued turmoil. The Christian church was now estab-

5. How was the empire divided? 6. What did the Eastern Empire include? Did Constantine spread the Christian faith? 7. What of the state of the imperial power? 8. What new tribes appeared upon the scene? From whence did these tribes come? 9. What did they gradually do? What of Alaric? 10. What of the existence of the Western Empire? In what contention was the Eastern Empire meanwhile engaged? 11. What of Belisarius? His death? 12. What was the state of the empire from the

lished in a firm and regular form in the empire, but it was perpetually agitated by sectarian discussions. Upon these, all the literary ability of the age was expended.

13. Meanwhile, the Arabians, or Saracens, had sprung up into note in Asia, under the leadership of their prophet Mahomet, (born 569 A. C.,) and had wrested from the Byzantine emperors the greater part of the possessions once held by them in Asia and Africa.

14. These losses were rendered more galling by religious differences, as the Saracens endeavored to spread everywhere the doctrines of Mahomet, professed by themselves. Among other countries, Palestine, the birthplace of the Christian faith, and the scene of all the occurrences held in remembrance and veneration by its followers, had become the possession of the disciples of Mahomet.

15. This gave rise, in the eleventh century, to the crusades, a series of expeditions in which the Byzantine Greeks, and all the Christian nations of Europe joined, with the view of recovering Jerusalem from the Saracens. None of the various crusading expeditions were successful, but they had the effect of greatly injuring the Greek empire of Constantinople.

16. One of the crusading princes, Baldwin, Count of Flanders, (1204 A. C.,) seized on the city, and became emperor himself. Amidst the contentions which followed, various independent sovereignties sprang up within the already narrowed bounds of the empire, and left it an easy prey to the Turks, a powerful Asiatic tribe, who gained a footing in Europe in the fourteenth century.

17. The Byzantine empire was finally overturned by the Turks, (1454 A. C.) From the conquerors, all the provinces to the south of the Danube, inclusive of Greece, received the name of Turkey in Europe.

CHAPTER CXXVII.

Revolution in Greece.—Siege of Tripolitza.—Marco Bozzaris

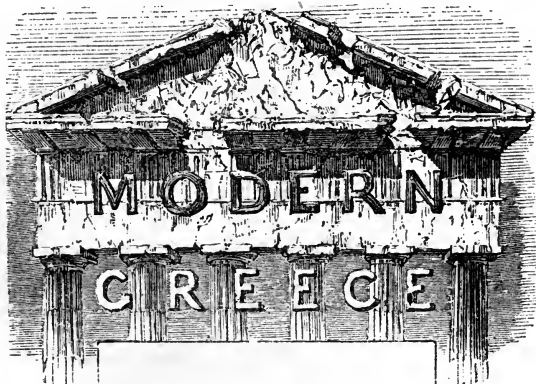
1. THE condition of Greece now became much more grievous than it had ever been. During the long existence of the Byzantine empire, the land had been under the rule of sovereigns who spoke the Greek tongue, who boasted of Greek descent, and who professed one common religion with the Greek people.

2. But now that people became the slaves of strangers, who held a different faith and used a different language. Owing to these circumstances the Greeks and Turks never mingled into one nation: in their instance the relation of conquerors and conquered never ceased. For more than three centuries succeeding the establishment of the

sixth to the eleventh century? The state of the church? 13. What of the Saracens? Mahomet? 14. What of the doctrines of Mahomet? 15. To what did this give rise in the eleventh century? Was the enterprise successful? 16. What of Baldwin of Flanders? 17. What at last became of the Byzantine empire?

CXXVII.—1. What of the condition of Greece at this period? What of its sovereigns? 2. What of the intercourse of the Greeks and Turks? How long were the

Turks in Constantinople, the Grecian people were systematically oppressed, rather than governed, by pachas or lieutenants fixed by the ruling power in various quarters of the country.



3. No sympathy, at least of an effective nature, appears to have been excited for them among the other Christian nations of Europe during this long period. But at length, towards the close of the eighteenth century, the spirit of resistance, and the desire for independence, sprang up among the Greeks themselves. Secret societies were formed, and plans laid, for effecting the emancipation of the country. Numerous associations were also formed for furthering the same object by pecuniary contributions.

4. Partial outbreaks of this spirit occurred, all of which the Turkish government were able to suppress, until the year 1821, when the members of a secret society, who called themselves *Hetarists*, proclaimed their intention to liberate Greece, and called upon all the friends of liberty and freedom to assist them in the struggle. The call was answered from every hill, mountain and valley, and preparations for striking a death-blow at the power of the Turks began throughout the land. The rebellion soon reached so formidable a height, that the Turkish Sultan determined to resort to the most violent measures in his power, to check at once the rising insubordination.

5. With a view to strike terror into the hearts of the Greeks he caused the venerable Grecian patriarch, Gregory, to be dragged from the church to the palace, and to be hung over the principal entrance for two days. A general massacre of the Greeks at Constantinople followed; their churches were broken open and pillaged, the ornaments torn down, and the pictures of the saints destroyed. Nine bishops were hung with Gregory, and men, women and children without number slain.

Greeks oppressed? 3. How did Europe look upon the struggle? What measures were taken among the Greeks themselves? 4. What happened in the year 1821? How was the call of the *Hetarists* received? What did the Turkish Sultan determine to do?

6. The siege of Tripolitza soon followed This was a large city belonging to the Turks, situated in the centre of the Peloponnesus



Murder of the Greek Patriarch.

It was at this period the refuge of many soldiers and Turks who fled



Rich Jew of Tripolitza.

from the pursuit of the Greeks. The Grecian army surrounded the

5. What of the patriarch Gregory? What followed? 6. What of Tripolitza? The

city, having taken possession of the hills immediately around it. The siege lasted for six months, at the end of which time the Turks were almost in a state of starvation. A pestilence soon broke out among them, which carried off hundreds every day.

7. In this state of things, proposals of capitulation were made to the Greeks, and the richest men in the city were sent as deputies. Among these was a Jew, who wore in his belt a pair of gold-mounted pistols, sparkling with diamonds. These attracted the eye of Colocotroni, the Grecian commander. "Ha," he exclaimed, "a Jew, and armed; this must not be!" and seizing them, slid them into his belt as a lawful prize. The only point settled between the Greek chiefs and the Turkish ambassadors was a few days' truce for the purpose of deciding the terms of surrender more easily



Greek Soldiers.

8. On the third day of the truce, a party of the Greeks venturing near the walls of the town, observed a portion of it unguarded; they mounted and displayed their flag. The effect was instantaneous; a

siege? 7. What of proposals of capitulation? What passed between Colocotroni and a Jew? What point was settled? 8. What of the capture of Tripolitza? The loss of the

wild rush was made from all sides; the walls were scaled without opposition; the gates were opened, and a confused mass of soldiers, pouring in, shot or hewed down all the Turks they met. The latter fought valiantly, but were soon overpowered by the tide of Greeks. Fifteen thousand Turks perished by famine and the sword.

9. The victorious Greeks now scattered themselves about the country, fighting wherever there was an opportunity, and rendering the whole extent of Greece one vast battle-ground. The warfare of the Greeks during this struggle was carried on in an erratic kind of manner, without much regular combination of forces, small bodies being banded together under what were called *capitani*, or chiefs, many of whom rendered themselves eminent by their virtues or valor.

10. For two years the struggle continued with varying success. The Greeks never despaired, although they never ceased to importune the various powers of Europe for assistance against their enemies. In 1823, Marco Bozzaris, the patriot of Greece, by his valor and his devotion, incited his countrymen to still greater efforts, and made his name memorable in the annals of Greece. He was a native of Suli, a dis-



Bozzaris addressing the people

trict of Albania. He had 500 Suliotes under his command, and on the evening of the 20th of August, came suddenly upon the camp of

Turks? 9. What did the Greeks now do? 10. How long did the struggle continue? What

a Turkish pacha, who, with 12,000 soldiers, was reposing in perfect unconsciousness of danger. At midnight, Bozzaris determined to attack them. Addressing a few words of encouragement to his devoted followers, he led the way to the attack.

11. So sudden was the onset, that he had penetrated to the pacha's tent, before the Turks recovered from the panic into which they had been thrown. Resistance was vain, and the victory was won. But Bozzaris, at the very moment of entering the pacha's tent, received his death wound, and expired soon after being carried from the field. His last words were, "Could a Suliot leader die a nobler death!"

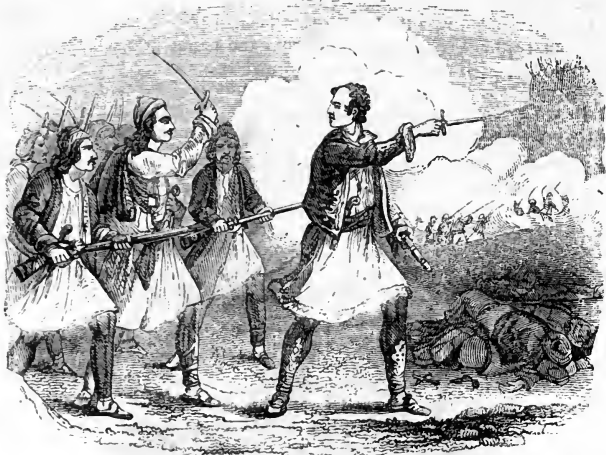


Death of Bozzaris.

12. They fought like brave men, long and well,
 They piled that ground with Moslem slain.
 They conquered, but Bozzaris fell,
 Bleeding at every vein.
 His few surviving comrades saw
 His smile when rang their proud hurrah,
 And the red field was won.
 They saw in death his eyelids close,
 Calmly, as to a night's repose,
 Like flowers at set of sun.

13. Europe, as well as America, was now beginning to take an interest in the affairs of the Grecians, although they took no decided steps in their behalf. Many private individuals, however, from France, Russia, England, and the United States, repaired to the scene of

action, and devoted their lives to the cause of freedom. Among those from England was Lord Byron, who arrived at Missolonghi in Jan., 1824. He used his money liberally to advance the cause he came to



Lord Byron animating the Greeks.

serve, and was prodigal of his personal exertions. He lived but a few months, however, after his arrival, having been seized with convulsions, which, in April, 1824, terminated fatally.

CHAPTER CXXVIII.

Fall of Missolonghi.—Battle of Navarino.

1. THE force of the Turks was now centred at Missolonghi, the principal strong-hold of the Greeks in Ætolia. In the defence of this place, the spirit of the Greeks appeared more clearly than ever. They sustained a siege of four months and a half, during which their determined bravery cost the lives of 9000 Turks. The Turkish army, being soon reinforced by the arrival of Ibrahim Pacha with a large Egyptian army, at length reduced the place to a heap of ruins, and the heroic garrison determined to force a passage through the besiegers.

2. 'This was attempted at about eight o'clock in the evening, while the sick, aged and wounded, with many women, remained behind in a

was Europe now beginning to do? What of private individuals? What of Lord Byron?

CXXVIII. — 1. Where was the force of the Turks now centred? What of the siege sustained by the Greeks? How was the Turkish army reinforced? What did the garrison of Missolonghi determine to do? 2. What of the sick and wounded? What of

large mill, which contained a quantity of powder, and which they prepared to blow up as soon as it was entered by the Turks. An old wounded soldier took his seat on a mine, and fired it when they entered the town. About 1800, under the command of Noto Bozzaris — the uncle of Marco, — escaped in safety, and afterwards fought at Athens.

3. The fall of Missolonghi, and the arrival of the large army of Ibrahim Pacha, cast a cloud over the prospects of Greece, and even the most zealous in the cause began to waver. But the news of the fate of Missolonghi, of the valor of those who cut their way through ten times their number, and of the fearlessness and intrepidity of the old and wounded who voluntarily buried themselves in the ruins of their city, on reaching Europe, excited everywhere the liveliest interest.

4. In France this interest was loudly and actively expressed. The Philanthropic Society to aid the cause of the Greeks comprised among its members the most prominent men of the time, among whom was the celebrated Châteaubriand. It soon became the custom, in all the drawing rooms of Paris, for the lady of the house to make a collection for the Greeks.

5. Then followed Germany. King Louis of Bavaria signed the Greek subscription, and permitted his soldiers to fight for the cause of Greece. Greek orphans were educated in Germany, Switzerland, and France. Wellington, too, had subscribed at Petersburg the paper which provided for the interference of the three great powers, England, France and Russia, in favor of the Greeks. Thus, while the voice of lamentation was loudest, deliverance was slowly approaching.

6. In the mean time, the Egyptian army, under Ibrahim Pacha, overran almost all parts of the Peloponnesus, and changed it to a desert, without obtaining submission from a single village. The inhabitants suffered all the horrors of famine and poverty, rather than enter into a treaty with their Mussulman oppressors. But on the 22d of August, 1827, there appeared in the bay of Navarino the allied fleets of England, France and Russia. The great battle of Navarino, between the combined fleets on the one hand, and the Turkish-Egyptian fleet on the other, was fought October 20 of the same year.

7. In this terrible conflict, the last sea-fight on a large scale that has been fought, the Turkish navy was nearly annihilated. Of 110 ships, part were burned, part driven on shore, and the rest disabled. This disaster did not at all produce the desired effect. The court of Constantinople was more enraged than dismayed, and war continued to desolate Greece for some time longer. But the Russians attacked the Turks by land, and finally compelled their sovereign, on the 14th of September, 1829, to acknowledge the independence of Greece.

8. Two years before this, in 1827, a national assembly was called

those who escaped? 3. What of the prospects of Greece? The interest excited in Europe? 4. What was done in France?

5. Germany? What had Wellington done at St. Petersburg? 6. What was the Egyptian army doing in the mean time? The arrival of the allied fleets? The battle of Navarino? 7. The result of this battle? When was the independence of Greece acknowledged? 8. What of Count Capo d'Istria? His assassination?

together at Ægina, and a president chosen. Count John Capo d'Istrias, a Russian, was appointed the head of the new republic. This appointment received the sanction of the allied powers, and Capo d'Istrias assumed the reins of government. His qualifications were great, but he manifested little judgment in the choice of his friends. His bad advisers created him enemies, and, in 1834, he was assassinated while entering a church.



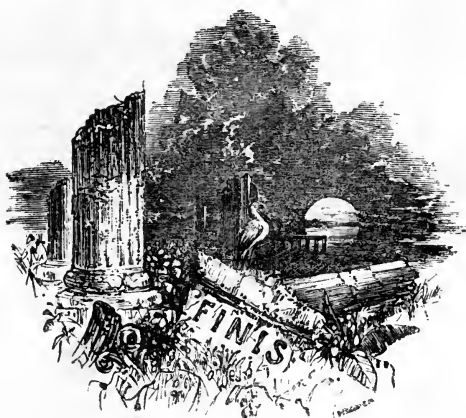
Count John Capo d'Istrias assassinated.

9. It was now resolved by the three great powers which had brought about the pacification of the country, to place on the throne some prince connected by the ties of relationship with the royal families of Europe. It was offered, on the 20th of February, 1830, to Prince Leopold of Saxe Coburg, and was accepted by him as "sovereign Prince of Greece." He, however, resigned this honor three months after. In the latter part of the same year, Otho, a young prince of the house of Bavaria, was elected King of Greece, with the general consent of the nation.

10. The state over which Otho rules is far from being a powerful one, its whole population not exceeding 900,000 persons; but since the other European nations have bound themselves by treaties to maintain its liberties, the land of Greece may now be considered as safe from foreign aggression. At the same time, the establishment of a domestic government, the foundation of schools, the introduction

9 What was now resolved by the three powers? To whom was the throne of Greece offered? Who was finally elected? 10. What of the state over which Otho rules? What have the European nations bound themselves to do? What encouraging circumstances are connected with the present condition of Greece?

of the press, and the apparent revival of a taste for literature encourage the hope that this long oppressed people may be ere long in a fair way to regain some degree of that distinction which was possessed by their ancestors.













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